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Making the Most of the Time

by J. Carter Swaim



For the past year Professor Swaim has been writing for this page a series of meditations based upon the insights made possible by the Revised Standard Version of the New Testament. This series has been so lucid and helpful that the Editorial Board has asked him to continue it throughout 1950.

Dr. Swaim, formerly a Presbyterian minister, is Professor of New Testament Literature and Exegesis at Western Theological Seminary, Pittsburgh, Pennsylvania. His Ph.D. degree in New Testament was received from the University of Edinburgh. His travels throughout the Holy Land and his experiences in teaching at the University of Beirut, Syria have given him an excellent background for Biblical interpretation.

Dr. Swaim was a member of the staff of the International Council of Religious Education for the first eight months of 1947, on loan from his seminary. He was serving as Educational Representative of the Revised Standard Version of the New Testament. This took him on a lecture tour throughout the country. The New Testament is the first product of the Standard Bible Committee of the International Council. The Committee is now at work on the Old Testament, which is to be released in the fall of 1952.

TWO OF THE GREATEST CHURCHMEN of the past generation were Robert E. Speer and William Temple. There were many respects in which they differed. One was American, the other English. One was Presbyterian, the other Anglican. One gave the impression of austerity; boisterous laughter was a characteristic of the other. These two had much in common. Each had a world vision. Each had remarkable gifts of statesmanship. Each made notable contributions to the ecumenical movement. Each had marked influence upon students. Each wrote more books than would be thought possible for a man to whom so many weighty administrative matters were entrusted.

In each case the secret was the same: each had learned to gather up the fragments of time and make the most of the passing days. The card index in the library of a theological seminary has more than 60 entries opposite the name of Robert E. Speer. Some of these are pamphlets, a few are symposia to which he con-

tributed, but among them are a large number of considerable books. Some of these are collected addresses, some are biographical volumes, some represent extensive historical research. It has indeed been said of him that "He has written more books in a lifetime than many of us could read in a year. He has read more books in a year than most of us could read in a lifetime."

Fellow-workers testify to the way in which Dr. Speer put to advantage moments that others might waste. Summer vacations were used for writing, but so also were the ten minutes before meal time. On commuter trains from Connecticut to New York most men read the newspaper, some played bridge, but Dr. Speer could always be seen with opened briefcase. Similarly with Archbishop Temple. One has noted that "Much of his most valuable and original intellectual work was done in odd half-hours between interviews in his study or between meetings or conferences or services . . . the minutes that smaller men fritter away . . . he used

to write *Mens Creatrix* and *Christus Veritas*."

Another thing which the Anglican prelate and the American secretary had in common was devotion to the Bible. The books of each bespeak long acquaintance and intimate familiarity with the words of Holy Scripture. It is evident that this book not only directed their thinking but also molded their lives and gave them the technique for great accomplishment. Paul writes to the Ephesians: "Look carefully then how you walk . . . making the most of the time" (Ephesians 5: 15f). That is the translation in the Revised Standard Version. The King James Version has it, "See then that ye walk circumspectly . . . redeeming the time."

"Circumspectly" means "watchful on every side," and one has heard this illustrated by reference to the American Indian, who was wary in his footsteps, sure never to be taken by surprise. The Greek term here, however, carries with it the idea of conformity to a norm. The same word occurs in Matthew 2: 8, where KJV translates it "diligently." It occurs also in Luke's account of how he wrote history, and is there (Luke 1:3) concealed by KJV in the phrase "having had perfect understanding"—RSV translates this "having followed all things closely." The Christian is therefore enjoined to walk, not turning his head continually in all directions, but rather paying diligent attention to the appointed path.

In the opening clause, there is in Greek no word for "that," but there is the word for "how." RSV not only notes this but it preserves the order of the original: "Look carefully then how you walk." Nor does KJV's "redeeming the time" give the 20th century reader a true picture of what Paul is saying. "Redeem" has been cheapened in modern times by association with the pawn shop—the unfortunate patron hopes to redeem his possession by paying back a loan—or with the advertiser's flamboyance—all we have to do is return the coupon or the box-top and it will be redeemed for a dime. Paul actually does use a commercial term here, but it has nothing to do with the pawnbroker or the radio commercial. In it is the word for "market-place"; it means to buy out, almost as if

Paul were saying, "Go into the open market and buy up all the time you can."

The word does not suggest timidly trying to make up lost time; it rather implies quickness in seizing what is offered, sagacity in putting it to the wisest use. It might be objected that time is something we cannot buy. We all have the same amount of it, and nothing we can do will alter that. Time is perhaps the one elemental thing which is bestowed upon us all in equal measure. We sometimes think we would do what another man does if only we had the time, but the fact is that we have as much time as he has. The days have twenty-four hours, and each hour sixty minutes—for us, as for him. The clock ticks on at the same inexorable rate for us all—the richest man in the world can neither hasten nor retard it nor have more of it than the poorest.

What then can Paul mean by urging us to buy up the time? Time is not like a supply of clothing in the

market place: some can buy less and some can buy more; it's like the face which is given to us—everybody has one and only one, and there is no point in talking about more or less. The Greek reveals, however, that Paul is talking about a special kind of time, not clock time, the mere succession of moments. He employs instead the word for "the right season," "the appropriate time," "the propitious moment." "Opportunity" is perhaps the best single word to convey this thought.

The difference between people, therefore, is not that some have more time than others, but that some snap up their opportunities while others merely pass them up. The word is supremely used in the New Testament to denote the moment when God breaks in upon human life. He is much more eager to do that than we are to let it happen. That is good advice for the New Year: "Look carefully then how you walk . . . making the most of the time."

the execution of the brotherhood program for 1949. Proper human relations in any community cannot be carried on by the civic clubs alone. On the other hand, if the efforts are confined to the churches, there is obviously a wide gap in the effectual approach to the general public.

The month of February seems the most appropriate time for a community-wide emphasis which includes public activities such as banquets and special addresses. Race Relations Sunday comes on the one nearest February 12, with Brotherhood Week following. This last year we did not confine our efforts to one week, but did concentrate on the month of February.

Advance preparation is needed

Our experience has taught us that public communication facilities are always available to us if we have laid our plans far enough in advance and in enough detail so that the public knows we have a plan and intend to work that plan! The two greatest helps in this regard are the press and the radio. Enormous blocks of free space are available through the local newspapers and of free time through spot announcements over the air.

Churches were glad to carry advance notices through their printed bulletins, telling of banquets and public meetings planned in their respective parishes. Publicity from the office of the local Council of Churches called the attention of the ministers and their churches to the various possibilities by way of observance of Brotherhood Month. Churches and church school classes were encouraged to ear-mark offerings received during February for some special project of brotherhood and good-will sponsored by their own denomination. A speakers' bureau was set up to enlist "minute-men" who could and would go into every part of the city to speak to groups.

How the month was observed

During February church school classes and departments gave special attention to ways of achieving good will. Worship and devotional themes centered on brotherhood for the entire month. Youth groups on Sunday evenings invited guest speakers to address them on the theme of the month. In some instances ministers

Brotherhood Month in Wichita

How one city promotes special observances throughout February to emphasize the brotherhood of all its citizens

by W. H. Upton*

BROTHERHOOD is more than a high sounding word. It is more significant than a gesture designed to "win friends and influence people." Real brotherhood is neither studied nor is it an accident. It is not confined to one season or one event. It is a spirit which is operative the year around. It comes about when people put in motion the community forces which make possible the state of mind to which we sometimes refer as the spirit of brotherhood.

At least, we have found this to be true in Wichita, Kansas. In our city many people and many institutions

have helped to bring about the social and cultural values which come through brotherhood.

Sponsorship and time are important

It may seem paradoxical, but it is quite true that preparation and advance ground work are intensely important in the cultivation of the spirit of brotherhood. Someone of some organization must be responsible for working out plans for the brotherhood theme on a community-wide basis. In Wichita, the two most logical organizations for such sponsorship were the Council of Churches and the National Conference of Christians and Jews. The executives of these two units worked hand in hand both in the planning and in

*Until November, 1949, Executive Secretary of the Wichita, Kansas Council of Churches; now pastor of the Plymouth Congregational Church in Wichita.

exchanged pulpits with those of other races or faiths in order to spotlight Brotherhood Month. The general theme of the sermons and addresses was the meaning of good-will and the eradication of those elements opposed to it.

Each year the mayor of our city has issued a proclamation calling attention to Brotherhood Month. Transportation buses throughout the city carried attractive placards, free of charge, emphasizing brotherhood as a way of life for every season of the year.

Nearly every civic and luncheon club in the city had a special program, with speaker or music or drama, calling attention to the need of erasing bigotry and ill-will and supplanting it with sensible good will. Public schools also made much of the observance.

The most colorful events of the month have been the annual brotherhood dinners, to which those of every race, color and creed are invited. Last year the banquet was held in a Roman Catholic school cafeteria with more than four hundred persons present. For this service a Quaker *a cappella* choir sang a group of musical selections from Negro, German, Russian, Catholic and Protestant folk music. This next year two such brotherhood banquets are planned. These are to be held simultaneously, one in a Protestant church and the other in a Jewish Temple.

The observance is worth while

There are numerous by-products of an observance of this kind which the most casual observer cannot fail to note. First of all, such an effort helps to solidify the various agencies in the city and pull them together under a common banner, with an objective to which few people dare disagree. Civic and religious organizations recognize the broad basis of common decency inherent in the teachings of brotherhood and good will. A city-wide impact of this kind, brought about through concentrated effort within a specific time, greatly enhances the day-by-day continuance of such attitudes and ways of life during the other eleven months of the year.

Brotherhood and good will among all peoples answers to logic and reason and sound common sense. Basic-

ally it has a religious motivation; it is a relationship among people as common children of God. In this city, we are concerned about making that relationship and that motivation operative on every level of human experience. Consider also the enormous educational value to be found in such a program. Children and young people are far more impressed by what we adults do than by what we say.

No community technique is fool proof. There are always those who are ready to decry the efforts in such

directions as "grand-standing" or "publicity seeking" and the like. And the work is never final or fully successful. But it is a process in the right direction. It is pedagogically sound and practically realistic.

Experience in this realm has taught us that the yesterdays are gone. We can profit by them, but we cannot change them or recall them. Today is for planning and carrying out those plans. But we are terribly excited about the tomorrows, for "there is where we are going to spend the rest of our lives."

We Celebrated Purim!

by Clarence F. Avey*

THE IDEA CAME TO ME during a summer institute showing of the Cathedral film, "Queen Esther." The film began with a rabbi and children reading the age-old story of the Old Testament Queen who at the risk of her life championed the cause of her people, and the picturization that followed was a faithful portrayal of the story. Why, then, would not the Jewish people of our community enjoy seeing it?

Approaching a few of my Jewish friends, I found them hospitable to the idea of a gathering of Jews and Christians at the time of the annual Feast of Purim. The Baptist church of our community thought well of the project, also, and so all three groups cooperated in the planning that preceded the event. A committee representing the two Christian congregations and the Jewish community met and began planning.

Eventually we decided upon a "Purim Party," where all could enjoy an entire evening's program with the movie as a central feature. In 1949 the Purim festival came on March 14 and 15. The 13th being Sunday, it was planned to inaugurate the Purim season by holding our inter-faith party on that day.

*Minister of the Starrett Memorial Methodist Church, Athol, Massachusetts.

When Sunday evening came it found the social rooms of the Methodist church packed by a capacity crowd from the three groups. One of the ministers began the program with a brief address of welcome. The prayer of invocation sought to express the spirit of Malachi's, "Have we not all one father? Hath not one God created us?" The wife of a Jewish refugee doctor, lately come to our community, spoke with feeling about American democracy in contrast to previous European experience, and emphasized the practical expression that we were giving to the democratic spirit in the program that brought us together.

An extremely pleasant aspect of the evening was a period presented by Jewish youth, who explained the characteristic customs of the Purim festival. They emphasized the holiday atmosphere, the jollity, gift-giving, and the typical foods, which make Purim a joyful time in Hebrew life. They sang the songs of Purim with gusto. Two girls engaged in a spirited and humorous debate on the monmentous theme "Resolved that 'haman-taschen' is better than the doughnut."

Baptist and Methodist youth, for their contribution to the evening, sang two songs, "Rock of Ages, Let Our Song," and "The God of Abraham Praise," both of Jewish origin

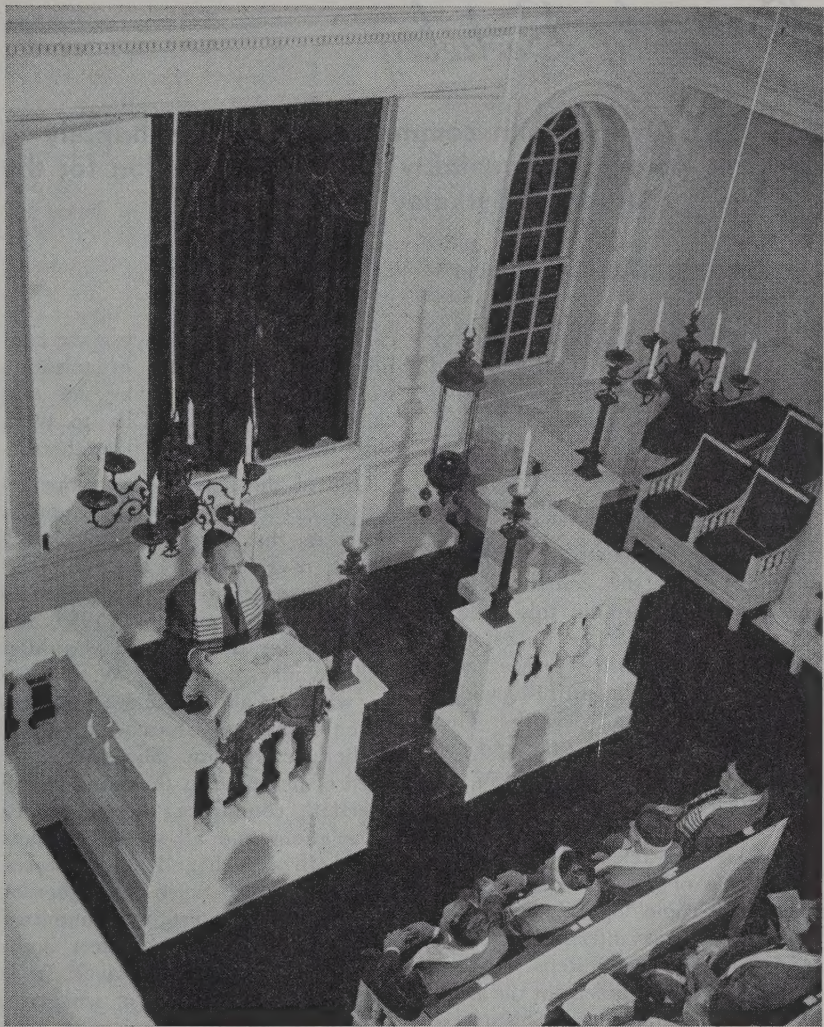
and flavor but often used in Protestant church schools.

One of the activities of the Purim season as observed by the Jews is the making of a collection, to be used to purchase food for the needy at the Passover period, which comes about a month later. The planning committee had decided that this would be a most appropriate project for our common observance. So an offering was received, amounting to \$53.00, which was turned over to the treasurer of the Jewish synagogue.

Finally, came the motion picture, "Queen Esther." We were wondering how it would be received by Jewish observers, but were gratified by the universal comments of appreciation voiced by our guests who knew the story so well, and who were the best judges as to its success in reproducing a great folk tale of the Hebrew people.

Ladies of the three congregations had prepared refreshments, including those typical of the Purim season, and the final hour was spent over tea and cocoa cups, munching sandwiches and "haman-taschen." This opportunity to mingle in good fellowship was in many ways the finest aspect of the Purim Party. One of the Methodist young people said, "I spoke I didn't know last Sunday evening!" Which, of course, was a large part of our reason for coming together—to know each other better and to feel our common kinship in faith.

The Jewish folk of our community were delighted at the outcome of the Purim Party, and were profoundly grateful for the demonstration of friendliness accorded them by other religious groups in the town. In "a letter of thanks to people of goodwill," published in our daily paper, the Jewish community declared: "It was a pleasure to experience a social evening of various groups and various beliefs in such a wonderful atmosphere of real brotherhood." To the ministers came a personal letter of thanks for their work in promoting understanding among people of differing beliefs. Wrote the chairman of the Jewish committee, "May you succeed in your efforts, and find as numerous followers as the poppy seeds in our Purim cakes!"



Three Lions

The ancient Hebrew religion adapts its outer forms to the community in which the faithful live. This is shown in the use of New England Colonial architecture in this beautiful orthodox synagogue, where the ark is recessed behind curtains in the center front and the men, according to age-long custom, wear caps and prayer shawls during the service.

One of the most colorful and joyous of all the Jewish holidays is the festival of "Purim." It is celebrated in the Hebrew month of Adar and commemorates the salvation of the Jews from destruction in the reign of the Persian king, Ahasuerus (485-464 B. C.). In 1950 Purim comes on March 3 and 4.

In the synagogue on the evening of Purim, the rabbi reads the traditional service from the "Megillah," which is based on the Book of Esther in the Bible. The name "Purim" comes from the word "pur," meaning "lot." The term refers to the casting of lots before Haman to determine the day of disaster for the Jews—a day which, because of the courage of the

beautiful Queen Esther, turned instead into one of triumph. According to tradition, Jews are required to give "shalah-monat" or gifts to each other and to the poor. The traditional Purim food is "haman-taschen," literally "Haman hats." They are little cakes filled with prunes or honey-sweetened poppy-seeds, shaped in the form of the three-cornered hat worn by Haman.

The importance of this holiday is evidenced by the Purim songs, plays, dances, pantomines, paintings. In Tel-Aviv, Purim parades with elaborately decorated floats have been held in recent years.¹

¹From information furnished by the Religious Press Committee, New York.

Brotherly Berkeley

An interfaith committee cooperates happily in providing weekday religious instruction for the children of Berkeley

by Frances Dunlap Heron*

THE TEA TABLE looks like any one of a million. The nuts and cakes taste like any others. The conversation even sounds the same—"Billy said the funniest thing the other day—" "I ran on to a good book—" "How do the children like that?"

But there is something strikingly different about the combination of guests gathered around this table: a Roman Catholic Sister Superior, a Baptist housewife, a Methodist teacher and a Bible Institute evangelist, and a Christian Scientist. They are mixing with their cake and coffee "shop talk" about teaching religion to boys and girls, for they are instructors of weekday church school classes on time released by the public schools of Berkeley, California. They have come together at the invitation of their interfaith committee to discuss next steps in their united effort to supplement the arithmetic and grammar and history of the public school curriculum with moral and spiritual training. Each cooperating faith holds its own classes for public school pupils once a week in neighboring churches and homes.

Weekday church schools in Berkeley started in 1944, only a year after the state law was passed permitting boards of education to vote to release pupils for religious instruction upon the written consent of their parents. The passage of this state law was effected by a voluntary interfaith state committee, and the work was begun in Berkeley by a similar interfaith local committee.

From the beginning, the cooperating faith groups each paid an agreed-upon-share of the cost of promotion and arrangements of the weekday program. Dr. H. E. Wor-nom, then professor of religious edu-

cation in a local seminary, gave considerable time to this organization work in Berkeley before he was called to New York City to work with the released time plan there.

One of the four groups cooperating in Berkeley's interfaith committee was the Protestant Week-day Christian Education Council. For the three years from the summer of 1946 to the summer of 1949, the executive for this Council was Miss Nelle Wagar, now Mrs. W. J. Darby, who was also executive secretary of the sponsoring Church Federation of Berkeley-Albany. She gave one-third of her time to the work of the interfaith committee, directing public relations and all school contacts in behalf of each and all of the co-operating faiths. Since September of last year the interfaith committee has continued with volunteer service, with generous assistance from the Church Federation, of which the Rev. E. L. Whittemore is now Secretary.

The interfaith committee includes representatives of the four faith groups, Roman Catholic, Christian Scientist, Church Federation (41 Protestant churches), and the United Evangelistic Churches (nine Protestant churches). The Missouri Synod Lutheran Church cooperated for a while, but since most of its children attend parochial school the released time class seemed impractical. Jewish residents, without a synagogue, are too scattered to form classes. All the faiths represented are convinced that working together is better than for each to try it alone.

As soon as she arrived in Berkeley Miss Wagar saw in the weekday church school system an opportunity not only for helping Protestant pupils to develop a sense of unity but also for guiding each group of children into an appreciation of other faiths. And the place to start, she

decided, was with the leaders. Therefore, she did not stop with the interfaith meetings necessary for such matters as planning registration and schedules. She began using every chance for extra meetings that would bring about increased understanding among the weekday church school teachers. Thus a year's schedule in Berkeley now looks something like this:

In the fall a call is issued to all teachers of the various faiths to assemble for advance preparation. There are about 40 teachers, giving religious instruction to some 1,300 pupils of the fifth and sixth grades and junior high school. They reach 43 per cent of the enrollment of the elementary schools and 15 per cent of the seventh, eighth and ninth grades.

At this meeting the staff members learn the history and importance of weekday religious education, influencing as it does some boys and girls who receive no other formal instruction in the Bible and religious principles. They are also briefed in the mechanics of registration, of getting parents' signatures on the enrollment cards, of checking attendance forms, of obtaining school cooperation.

Even the matter of the ethics of non-proselyting was considered at one meeting. This became necessary when it was discovered that such innocent attractions as cookies and vanilla ice cream could seriously threaten a pupil's creedal upbringing. A mother-teacher who meant only to demonstrate Christian hospitality found that her refreshments were about to diminish the statistics of other classes. Quickly all teachers agreed to feed only the spirit except at the last session before Christmas or at graduation in June.

The second type of meeting for the weekday church school teachers is an attempt to give them a better comprehension of what their pupils are studying the other hours of the week. At one such meeting the public school supervisor of curriculum talked on the social studies program in the fifth and sixth grades. Such unofficial good will resulted in better correlation. Having discovered that the sixth graders were studying Egypt in history class, the weekday religious education teacher referred to it when she taught about Moses.

*Writer of curriculum materials, books and articles in the field of religious education. Homewood, Illinois.

The homesick Pilgrims on the bleak shore of North America, in the public school curriculum, furnished the weekday church school teacher with an analogy to describe the plight of the Israelites despairing in the wilderness away from their old home in Egypt.

A third meeting takes the form of an interfaith tea such as the one described above, attended by head teachers of each group and public school teachers of the fifth and sixth grades. The supervising teacher of each faith group tells the public school teachers what they are teaching. Likewise, each faith group hears what the others are doing and develops an appreciation which in turn is passed on to the pupils in the religious education classes.

Thus, when the Sister Superior told how she used flannelgraphs to tell Bible stories, the United Evangelistic teachers smiled and said, "We do too." Again, as she described the use of multiple choice tests in the pupils' workbooks, the teachers of the other three faiths nodded understandingly and agreed, "We like multiple choice tests, too." School principals and teachers spoke their interest in gaining a new insight into the weekday church school curriculum and expressed their satisfaction that the weekday classes were educational as well as religious.

Then there are the semi-monthly meetings of the interfaith committee, to discuss such matters as promotion, registration, finance, general school contacts and administration. To promote understanding and efficiency, members of the boards of education and the principals of the schools were invited to one of evening sessions.

Their arrangements with the public school authorities result in a staggered schedule of released time for the religious education classes. All pupils of one schoolroom who have the permission of their parents to attend any one of the classes are excused at the same time. The interfaith committee also facilitates sharing in housing and curriculum. Where there is no Catholic church close to the school, a Protestant church invites the Catholics to use a room in its parish house. The invitation is accepted. Likewise in the community center of a housing project, the Protestants and Catholics

use adjoining rooms.

So it is that when the Church Federation teachers happen to be showing Bible story film slides, they ask the Catholic class to come in and see the pictures, too. Sitting thus side by side, Protestant and Catholic pupils sense their common heritage. At one time the Catholic priests worked with Miss Wagar to show the American Bible Society film, "The Book for the World of Tomorrow," for the eighth and ninth grade English classes in a junior high school. (This was before the Supreme Court ruling on weekday religious education on public school property.)

The inter-faith committee encourages Protestant-Jewish cooperation. Each year hundreds of the Protestant pupils (and chauffeuring parents) make a field trip to visit the synagogue in Oakland, where Rabbi William J. Stern invites them to a special Friday night service. After his worshippers have left, Rabbi Stern remains to talk with his guests. Eagerly the boys and girls and adults listen as he explains the meaning of every symbol used in Jewish worship. Many of these are passed among the assembly to be handled and admired.

Every other year when the Protestant pupils of the fifth and sixth grades study the Old Testament they make Hanukah lamps from clay as a part of learning about Hebrew customs. They are intrigued to imagine that Jesus' mother must have lighted lamps like these. At the closing ceremony before Christmas holidays they realize that the idea of Christ as the light of the world

comes from the Hebrews, who first found the light and truth about God. Last year Jewish rabbis lent three Menorahs and candles to be used in the ceremony along with the smaller lamps that the pupils had made. One of the rabbis was so impressed and appreciative that he wrote the story of this Protestant project for the newspaper. The children took home with them copies of a specially composed ritual so that they and their parents might use the lamps each night in a family ceremony, remembering both their Jewish friends celebrating Hanukah and their Christian ones in preparation for Christmas.

The supervising weekday church school class teacher wrote a poem as part of the ritual, relating the history of the Old Testament people and depicting lamps as symbolizing life. The women of the local B'nai B'rith Auxiliary were so grateful that they read the poem at their local Hanukuh service and told their group about the project.

Other little things like this happen, too, to show that weekday religious education is spreading good will and brotherhood among both children and adults of Berkeley. Ecclesiastical barriers are breaking down as devoted men and women come to realize that underneath the theological differences that divide them are warm, kindly human beings, all concerned with building good lives for Billy and Jimmy and Susie. There was, for example, the Christmas greeting that Baptist Miss Wagar received from a Catholic Sister, with these words: "Thank you for what you are doing for us."

How to Use This Issue of the Journal

1. **Stir up interest in a Brotherhood Week Observance** in your church or community with the three inter-faith good will experiments described on pages 3, 4 and 6. Pertinent audio-visual materials are listed on page 42.
2. **Are You Buying a Church Camp Site?** on page 16 is crammed with helpful suggestions for leaders faced with that problem.
3. The articles on pages 6, 11, 12 and 13 will show you a thrilling picture of **what churches are doing together**. "A School of Religion in a Prison," page 8 and Mr. Gable's article on page 18 offer still more suggestions for stimulating inter-church activities.
4. **Children's workers** will find three articles particularly helpful: "The Nursery Teacher's Other Job" on page 9, Mrs. Beck's second article on creative activities, page 14 and the latest chapter of Dr. McMaster's serial on page 20.

A School of Religion in a Prison

by Richard E. Lentz*

A SCHOOL OF RELIGION in a prison? Yes, surprising as it may seem, that is true. One of the most significant schools of religion in America is in the California State Prison at San Quentin. Yet perhaps it is a mistake to assume that a prison sentence lessens a man's aspiration. Behind the restraining bars of the prison are many who have an active interest in their own development and in world affairs. Quite a number of the penal institutions have outstanding educational programs. The evening school for the men in the California State Prison is exceptional, offering a wide choice of studies and qualified teachers.

About a year ago the alert chaplain of that prison conceived the idea of developing a School of Religion to parallel the general adult evening school which teaches vocational courses in addition to language, mathematics and government. He sought help from the International Council of Religious Education because of its broad representative character as an interdenominational agency. The Learning for Life Study program was recommended. The Chaplain and his associates, with the approval of the Warden, selected four courses from the more than one-hundred that make up the Learning for Life study program suggestions. Two qualified ministers were enlisted to assist with the teaching. One course was to deal with the Bible. Two concerned personal religious faith and expression. The fourth study, it was decided, should stress contemporary social problems and the contribution of the Christian faith to their solution. The specific textbooks finally adopted by the officials for use in the School of Religion were:

1. *Introducing the Bible*, John W. Bowman

2. *The Christian Faith and Way*,

*Director of Adult Work and Family Education, International Council of Religious Education.

Harris Franklin Rall

3. *Faiths that Compete for My Loyalty*, D. E. Stevenson

4. *Our Times—What Has the Bible to Say*, D. J. Bradley.

Chaplain James P. McGugin of San Quentin taught two of the courses. The enrollment and interest far exceeded expectation. Not only did the men retain their original interest but enthusiasm for the opportunity increased. Another quarter of study was requested.

To meet the increased demand, four additional courses were scheduled during the second quarter of the School of Religion. The original ones were repeated. The new areas of study were: *Prayer, How to Meet and Master Adversities, A Faith to Live By*, and *Protestantism*. Local ministers supplemented the prison staff to meet the demand of the enrollment. As in the first quarter so in the second, the response of the men was enthusiastic. In the two quarters seven hundred students have been enrolled. Very few did not complete the course of study. The majority attended regularly throughout the eighteen hours of instruction. (Several courses were extended to thirty-six hours.)

The sincerity and seriousness of the students made necessary some form of recognition of their accomplishment. Between Chaplain McGugin and the Department of Adult Work of the International Council of Religious Education an appropriate Certificate of Recognition was developed. This recognition of achievement is given each student completing a Learning for Life course to the satisfaction of his instructor. The Certificate of Recognition signifies the broader aspects of the studies in which the men have been participating.

The Learning for Life study program is the classified listing of elective courses of religious education of adults. In administering the Learning for Life program, the Interna-

tional Council of Religious Education works through respective state or city councils and denominational agencies. The honor given the students of institutional Learning for Life classes includes, therefore, recognition also by the area council in whose district the institution is situated. The receipt of a Learning for Life Recognition Certificate draws these men of an institution into the Christian fellowship of studying adults in the churches and community schools across the nation.

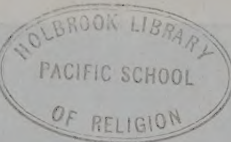
The officials of California are so well pleased with the School of Religion as developed in San Quentin by Chaplain McGugin and his associates that plans are being made to provide similar opportunities for the men of three other institutions of the state.

This one School of Religion is an example of the conscientious leadership of many who serve the prisoners in our penal institutions. Space in the news is given to stories of corruption or cruelty in correctional institutions. These are not typical. Many factors combine today to make very difficult the administration of a prison. Christian churches have an obligation to encourage officials of conscience by ready and sympathetic cooperation.

The eager response of seven hundred men to the opportunity of self-development through religious education requires that many church people revise their thinking concerning delinquents. That there are vicious professional criminals no one can deny. But also there are people who, although they have committed some crime, nevertheless remain spiritually sensitive.

In her great moments the Church has sought and found new ways to serve people. The facility with which the Learning for Life program was adapted to use in the penal institutions raises the question as to possible uses in other institutions. Perhaps consecrated community leaders will see ways in which it can be introduced into homes for the aged or into convalescent hospitals and sanatoria. Others may find that its discussion courses have value for noon-hour forums in factories or stores. These are challenging days for Christians. California has set an example of creative service to meet the challenge.

The Nursery Teacher's Other Job



Parents and teachers of the nursery child need to work together to develop his full religious growth

by Alona C. Black*

JERRY was not quite three years old. Never in his life had he been away from both his father and his mother until he was brought to the church nursery and left for the morning. He seemed fairly happy but the other children were not. Jerry was very quick and would hit, pinch, bite, pull hair and throw blocks before teachers or children realized what was happening.

Parents need help

The teachers were concerned as to the best method for helping him to play happily and cooperatively with the group. But as so often happens, the children themselves took matters into their own hands. They were on the alert whenever Jerry come near and protected whatever they were playing with and, if necessary, did a bit of hitting back or pushing away. However, it was surprising how little retaliation there was. But now a new problem presented itself. Jerry cried lustily whenever he was thwarted in anything. He was given a similar toy to the one he was trying to grab or was included in some other activity. But he was not interested. His only desire seemed to be to disturb others or to be destructive. If taken into another room and entertained by one teacher, he was contented to be the center of attention. He did, however, begin to not want to come to church school.

How easy it would be to say to ourselves, "There is nothing more that we can do to help Jerry to become a happy, well-adjusted member of the nursery group. His family will have to straighten him out before we can let him come back." But that would have meant relinquishing

what is probably the most important phase of church work with nursery children—helping the parents to help the child.

Next Spring, when Julie will be three-and-a-quarter years old, there will be a new baby in her home. Her mother is very wise and understanding but Julie is the only child and has not been strong physically, so has received much personal attention and care. Her mother mentioned to a group of friends that she would soon tell Julie about the new baby that was coming. Most of the friends were horrified at the idea of "telling so young a child." "It is so unnecessary." The mother was quite upset. She wanted to share the precious secret with Julie for it was to be "their baby." She said, "I am going to ask Mrs. Stowe, the nursery teacher. If anyone knows what to do, she will." Mrs. Stowe was evidently fulfilling her total task as a nursery teacher.

It was Family Night at the church. A book display had been set up at one end of the room. There were books and magazines for parents to read—both for the enriching of their own spiritual life and in understanding their children. Then there were books suitable for children of all ages to read or have read to them. It was especially interesting to notice the number of fathers who were examining the books.

When the nursery teacher happened to pass by, one of the fathers spoke to her and remarked, "This book looks good. I think I'd better buy it for Danny."

"It is a splendid book," replied the teacher. "And certainly, you will want to have it in your library for Danny to read when he is seven or eight years old." After a moment's hesitation, she picked up *Martin and Judy, Vol. I*, and the new American

edition of *A Child's Grace* and said, "Here are a couple of books which Danny would like now. And this one, I am sure, you and his mother will enjoy reading." She handed him a copy of Sweet's *Opening the Door for God*. Danny's father thanked her for helping him to see that there was a definite time for each book no matter how good it is.

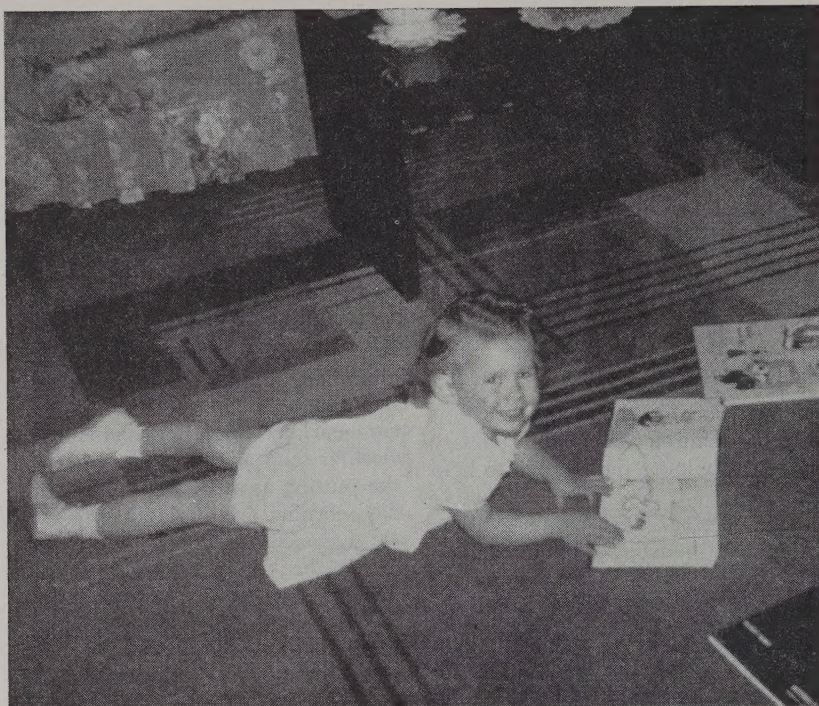
These incidents all actually happened during the first fall month in one nursery department. From them and many others, it is readily seen that the work of church school nursery teachers does not end for the week as soon as they have supervised the putting away of the toys on Sunday morning. Many days we feel that we have accomplished nothing towards the spiritual growth of children. Let us hope and pray that at least the seed has been planted, and let us realize that the seed needs care and nourishment in the home during the week. We may not be "experts" in the cultivation, but through study, understanding and willingness we can give much help to the parents of our nursery children.

Teachers can help parents

How did we help Jerry and his mother? First, she was invited to remain for a part of the session. She was very much surprised, although open-minded, to see that, as she expressed it, "He does not play nicely with children and is hurt when he doesn't get his own way." That is a sad realization for any mother and she was eager to cooperate and be given help. Jerry's mother started inviting one, two and three children of his age to play for an hour or so several afternoons a week. She and the father also arranged to have a "sitter"—some one Jerry knew well—to come frequently enough for him to become accustomed to being left by them. This served another important purpose. Fathers and mothers need to go to a movie, a church meeting or to a friend's home for an evening without having to worry about "what the children are doing." They not only have a deeper appreciation of each other but are more ready to meet the questions and problems of the next day and week.

Is this teaching religion? We think that it definitely is. How can we give Jerry further religious instruction and

*Mrs. Oz Black, church school teacher and director of a weekday nursery school. Minneapolis, Minnesota.



Children need books which are suited to their interests according to the maturity they have attained—not too hard and not too easy. Book lists made up by children's specialists help parents in selecting books.

opportunity unless he early learns to play, take turns and share with others? He must have a happy, satisfying experience whenever he comes to the nursery class.

Julie's mother was reassured and encouraged to tell Julie about the baby—perhaps not immediately, but as soon as clothes and other preparations were started. Even a month is a long time to a three-year-old and a child may become discouraged if he has to wait too long after learning about the secret. We say "secret" for two reasons. First, children love secrets and it makes them feel secure and grown-up to be included in a family or "best friends" secret. Then it is hard for him to keep from telling everyone he meets, which may be embarrassing at times. We are often asked, "How much should I tell?" That depends upon the child, but it is safe to answer, "As much—and only as much—as he is ready for or questions." To Julie's mother were recommended some books, including *When Children Ask* by Bro, *Consider the Children: How They Grow* by Manwell and Fahs and the Little Golden Book, *The New Baby*.

We do not wish to force a child into experiences for which he is not

ready nor for which there is no need. He will not understand nor enjoy nor profit by books, toys or any activity which is too advanced for him. He will either become bored, now or later, or completely forget or ignore what is being given to him. He may also become discouraged and frustrated. At the same time, we must be careful about giving him books, toys or tasks which are too simple and easy because he must be challenged. These are some of the things which were explained to Danny's parents. They were given two book lists: one a bibliography for the parents of young children, and another of books—picture, story and song—for preschool children. A list of suitable toys, games and other activities might well have been added.

It is in the home that experiences are taking place and since children learn through experiences, we must take advantage of every opportunity. Parents want their children to develop religious attitudes but often do not know how to begin. Perhaps many of them have not realized that "religion is caught, not taught." It is through the things which the child sees, hears and feels in the home that his attitudes are formed. Children are first

of all devoted to their parents and are also aware of any insincerity. Among their basic characteristics are imitation and imagination.

Continual cooperation is needed

There are so many ways in which nursery teachers can help parents and parents can help teachers! Visits to the home, when the child is there and awake for part of the time, are most helpful. They can talk over mutual interests as well as help the child to know that the teacher is his friend and a friend of the family. He then feels more secure when he sees her on Sunday morning in less familiar surroundings.

The next best thing is a telephone call or a monthly letter sent into the homes of our children. This may include a book list, a record list, a page of suitable prayers and table graces for the small child, or suggestions for family fun.

If it is impossible to have a parents' meeting every month, two or three during the year are better than none. These might be in the fall, when an explanation of what we do and hope to accomplish is given; of course one on observing Christmas in the home; and one in the Spring to help parents in interpreting Easter to young children. (Space prohibits going into further detail in regard to these meetings.)

Some churches observe "Family Nights" once a month or in a series. The entire family can eat and have fun together before the children go to another room for their activities. Then the parents have classes or a talk. Perhaps the committee in charge would give the church school the use of this period on one or two nights.

The father in our family recently was on a panel discussion at a State P.T.A. Convention. The subject was significant—"Developing Emotional Stability through Spiritual Education in the Home." They were thinking in terms of older children but we know that the religious or spiritual education begins much earlier than is generally recognized. The nursery department of the church has a responsibility in guiding it. The first step is to make parents feel—even before the birth of the child—that the teachers are interested friends who wish to help and share in their child's religious growth.

A Village Program of Visual Aids

**The true story of the community visual aids program
developed by the Ministerial Association of Litchfield,
Minnesota**

by Edward W. Gebhard*

I'VE BEEN HEARING frequently about the new religious movies," remarked one of the pastors at the meeting of the village ministerial association. "It seems they have been greatly improved in recent years. I'd like to have my people see them, but I don't dare do it in my church. I've never had any training in running motion picture machines and it's my opinion that if movie equipment isn't well operated it had better not be used in the church at all."

"Amen, brother," spoke up another, "I tried just one sound movie in my church auditorium, and never again! My church wasn't built for a movie hall—its acoustics are impossible for that sort of thing, and it's an expensive business to try to improve them."

"Frankly I'm a little confused," remarked another minister, "by all the catalogues and circulars that come through my mail advertising visual materials, religious and otherwise. How is one to separate the wheat from the chaff? Where can you get movies that are acceptable? I wonder how I'd find time to post myself on that field in addition to all my other parish responsibilities."

"We've talked about using visual aids in our church too," remarked the pastor of one of the smaller churches. "But a program of religious movies costs more than we could afford."

"It's strange," said another, "when good religious motion pictures are available to us, that we stand by while the people of our town crowd the local theater on the Sabbath and fill their minds with trash."

*Associate Director, Department of Educational Evangelism, International Council of Religious Education. Formerly minister of the Methodist Church, Litchfield, Minnesota.

"I'm interested in this discussion, friends," the chairman finally remarked. "It seems to me we've faced several of the problems that stand in the way of our individual churches attempting to use sound motion pictures. I wonder if perhaps by pooling our resources we might get somewhere. Perhaps one Sunday evening a month we could provide the community with an inspiring program of religious films. I have a good operator in my church, and the community building, which does have good acoustics, would be available for a united church program."

And thus, the churches of our town began their program of religious film showings. A committee of two ministers and three laymen was selected by the group to investigate the possibilities of a Sunday evening religious film program. The committee scheduled the community building for the fourth Sunday evening of each month; it hired a skilled operator; and after studying the available religious film resources, it worked out a suggested program of religious motion pictures. The committee soon discovered that several of the denominational boards issued catalogues and that their visual aids service departments offered films at a nominal rental. They also found the recommendations of the Department of Audio-Visual Education of the International Council of Religious Education helpful.

The ministers of the churches rotated in leading the worship service which always preceded the showing of the film. This worship service included a reading of the Scripture passage upon which the picture was based and a brief preparatory statement of the purpose of the picture. The choirs of the churches took

their turns in furnishing special music for the union service. Most of the churches which had regular Sunday evening services dismissed their services on the community religious film night so that their parishioners could attend.

The program was immensely popular from the beginning. From a mechanical point of view, also, the production was acceptable. The acoustics of the community building were excellent, and the operator knew his equipment and was sympathetic with the spirit of the program.

The local paper, which was not always interested in denominational church news, welcomed news of the inter-church activity and gave space for excellent previews of the pictures. Nearly all the ministers cooperated, and through their church bulletins and from the pulpit and church school, urged their people to attend. The boys and girls attended especially well, and some of the pictures made a deep impression upon them.

"One picture like that," remarked a Sunday school teacher after the showing of 'A Certain Nobleman,' "is worth hours of teaching in the Sunday school class."

The program was financed by means of free-will offerings taken at the close of each service. The venture was more than self-supporting. The Ministerial Association received the offerings, paid the expenses (film and projector rental and the operator's fee) and kept the balance to finance other community-wide church gatherings.

For three years the program has been in operation. The cooperating churches have included: Presbyterian, Episcopal, Methodist, Augustana Synod Lutheran, Evangelical Lutheran, and Nazarene. The committee in charge has rotated its membership so that the selection of pictures might be as fair as possible. The committee discovered that the films which brought the best response were the well-known religious films, such as those produced by Cathedral Films. They avoided pictures of sectarian or biased theological emphases.

What has been the effect of the community program on the use of visual aids by the individual

(Continued on page 30)

The Little Red School House Goes Modern

by Nadine S. Hopkins*

IF YOU SHOULD visit Fort Wayne, Indiana, perhaps you would see going down the street a beautiful, thirty-three foot trailer carrying the sign "Mobile Classroom, Weekday Religious Education, Associated Churches, Fort Wayne, Indiana." This would be one of three mobile units designed and constructed especially for teaching weekday religious education on staggered released time to the children of grades three, four, five in the public schools of the city.

These trailers furnish housing for 105 classes in 22 schools each week. They are moved from school to school by the weekday teachers behind their own cars. We are often asked, "How do you like to pull that big thing around?" Each teach-

er is very proud of her skill in moving the trailers. Of course, since we are "women drivers" and the trailers are large, other people try to stay out of our way. Experience is a very good teacher.

The trailers are parked on the street in front of the public schools. The teacher then must lower three jacks and take out the steps at the doors. Before she leaves these must be put up again.

When the opinion of the Supreme Court moved us out of the public school buildings, we rented buses from the city transit company for one year.¹ This proved to be very expensive but it gave us time to experiment with a moveable classroom and make plans for a more permanent arrangement. The suggestion of trailers equipped as modern classrooms began to take form in the minds of the Weekday Committee. The big question was how would the money be secured. A public-spirited

Christian gentleman was approached on the subject and gave the money for the trailer shells. Another interested citizen wrote letters to several of his friends. This brought in enough cash to equip the trailers.

The mobile classrooms are one-roomed and self-sufficient, like the little red school house which dotted the countryside of our nation a few years ago. However, they have gone stream-lined and are much more compact than were the one-room schools.

As you enter the classroom you will see a simple little worship center arranged with a green drape at the front of the trailer. Beneath this is a blackboard which can be raised to hang over the worship center when needed. Above is a visual education screen that can be pulled down and used for slides or movies. Behind the movie screen is storage space for notebooks and supplies. There are also two large storage compartments at the back of the room.

The trailer is finished in light birch throughout. There are tables on each side which can be folded against the wall when not needed for desks. This gives ample space for simple dramatics or other activities. It is equipped with folding chairs of junior size. Thirty-five children can be seated with desks in each unit.

The ten windows are fitted with draw drapes, which can be pulled to darken the room for projected visual aids. Between the windows are bulletin boards for pictures or exhibits. The lights are fluorescent.

Each trailer has its own heating system, a circulating hot water heater controlled by a thermostat and heated with bottled gas.

The children like the mobile classrooms very much. One class said "Let's call it our little chapel." Their attitudes are much better than in the buses last year or in the school room in previous years. The children appreciate and respond to the simplicity and beauty of the unit. Parents tell us that they continually talk about their new Bible classrooms.

It is a thrilling sight to see these three mobile classrooms pull out of the parking lot and start down the street, one after the other. It makes me feel like praising God, for know that weekday work across the nation is not going to be stopped

*Teacher in the weekday schools administered by Associated Churches of Fort Wayne, Indiana.

¹See "Weekday Classes in a City Bus," *International Journal*, February, 1949.



Interior view of one of the new trailer classrooms built for the weekday classes of Fort Wayne, Indiana.

A Vacation School for Jimmy Jones

A summer experiment turns out to be a rich investment

by Joseph R. Laughlin*

It is time to start planning vacation church schools for the summer of 1950. Is there some neglected area in your city where a vacation school is badly needed? Perhaps one can be held there if the more privileged churches will cooperate with the ones in the neighborhood. Other child care agencies should be called in for consultation in making up the schedule.

JIMMY JONES was not in class, and his teacher did not know why he had not come back to vacation church school that morning. He had seemed to enjoy the first day immensely. The Director of the school, Mrs. Oneida Reed, visited Jimmy's home to see what the trouble was. When she got to the Jones' home, she soon saw the reason for Jimmy's absence.

Jimmy's parents and five brothers and sisters had recently moved to St. Louis from Arkansas. They were living in a dirty, crowded apartment house. The family was in such dire need that when Mrs. Reed visited them most of the children were running around without any clothing on. Jimmy's clothes had stood the trip once to vacation church school, but the patches would not permit a second visit!

Mrs. Reed reported the situation to the teachers, and they quickly got together an ample supply of clothing for the children. Mrs. Reed asked a minister in the neighborhood to deliver the clothing to the family. The end of the story is this: Jimmy not only returned to vacation school, but he brought several of his brothers and sisters with him. And the following Sunday morning, the entire Jones' family was in church.

Jimmy's plight might not have been discovered and corrected if there had not been a vacation church school in his community. For many years the Commission on Religious Education of the Metropolitan Church Federa-

*Chairman, Commission on Religious Education, St. Louis, Missouri, Metropolitan Church Federation.

Dr. Clark Walker Cummings, Executive Secretary of the Church Federation, was greatly interested in this project and he gave it his full support. Mrs. Altha Coleman, Director of the Department of Weekday Religious Instruction, assembled a teaching staff for the center from her corps of weekday teachers, and gave guidance and supervision to the teachers during the entire time the school was being held. Mrs. Oneida Reed was asked to serve as Director, and words are inadequate to describe the loyal and capable services she performed.

Six Negro churches cooperated in this venture, and the school was



Metropolitan Church Federation, St. Louis

Serious study was a part of the vacation school program so much enjoyed by the boys and girls.

tion had wanted to sponsor a vacation church school in some area where one had never been held before. Early in the spring of 1949 the Committee on Vacation Church Schools made a survey among the churches to determine where vacation schools would be held during the summer months. When the findings were tabulated one vacant spot loomed up on the map of St. Louis. The Committee knew without any doubt that this was the place where the new school should be started. The area was in an underprivileged, congested Negro district in south St. Louis.

held in four buildings. It lasted six weeks, and there was a marked increase in attendance each week. Neither the six weeks' period nor lots of hot weather daunted the spirit of teachers or pupils. In fact, these two factors seemed to help! By the time the vacation school was over, the enrollment had reached the 400 mark!

Some of the children went to visit Grandmother during the time the school was in session, but they returned to their classes just as soon as they got back in the city. Some children were lucky enough to go to camp, but the morning after they returned home from camp found them

in vacation school. A few children had to stay home for a day to have their clothing washed, but they reappeared in freshly scrubbed clothes the following day! The Rev. Mr. Maholmes, in whose church some of the classes were being held, had to be hospitalized during the third week of school, but his interest in the project was so great that he was back at the school the day after he was released from the hospital.

The vacation church school had a tremendous influence upon the community in which the six participating churches are located. Neighbors watched the play periods of the children, and they were highly impressed with the spirit of fair play. They saw a spirit of quiet reverence among the children as they approached the church on their way back from the play ground. The children sang the songs they had learned as they skipped along home, and everyone who passed them on the street was conscious of where they had spent the morning. The recreation super-

visors of the public play grounds testified to the fact that there was no use planning a recreational program for the morning hours, for all the children were in vacation church school!

The school also had a striking effect upon the cooperating churches. One church sent its first teacher to a laboratory school in preparation for the vacation church school. Most of the six churches have started to send Sunday school teachers to leadership training schools because they realize now the value of trained teachers. The church in which the kindergarten group was meeting made tables for the children to use; this church had never had tables before. All of the churches showed a new interest in keeping their buildings clean.

The Commission on Religious Education is proud of the vacation church school it sponsored last summer. The project started as an experiment. It ended as an investment, rich in human values.

very helpful. In these, the characters may be larger and the background may stretch across the wall behind the table. Sand tables used to be used for this purpose. The same effect may be had on an ordinary table without the use of sand, which is not very clean for children to handle.

Some teachers find it valuable to have a set of figures which children may arrange to create different stories or settings. These figures may be made by dressing small dolls in Palestinian garb; and may be used over and over again in different situations. With a background made by the children, a scene or story may be quickly set up.

Subjects for dioramas

Almost any subject lends itself to illustration with dioramas. Some are:

Bible stories.

Scenes in the life of a Bible character.

Life in Bible times.

World friendship subjects, such as homes in other lands, worship in other lands, or mission station scenes.

The Church—early church, places of worship, church leaders, churches today.

Everyday life—modern “good-Samaritans,” children today working out desirable attitudes, friendship shown to other races, homes in our country (migrants, etc.).

A group of older juniors were studying the Joseph stories. Mention was made of Joseph's providing food for hungry people. It was decided to make a scene showing a caravan coming to Egypt for food. In the discussion which followed, the CROP program was mentioned. Some of the children lived on farms and they told that their fathers had given wheat to be sent overseas to hungry people. The group decided to make a second diorama showing a Friendship Train filled with wheat, speeding along, taking wheat to hungry people today. The boys carved the little engine and cars from soap and filled them with wheat. The background showed an Iowa countryside with a farm house and barn lot in the distance. The Joseph scene was completed by another committee and the two groups shared their work in a most interesting way.

Let's Make a Diorama

Second in a series of articles describing favorite types of creative activities with children

by Ruth Armstrong Beck*

A DIORAMA is a three dimensional scene which tells a story. These “object-pictures” are formed from a background and objects and are usually in a box or frame. Often the background is curved to give the effect of a little stage.

Children are familiar with these little scenes because they have seen them in museums and in exhibits. Four-H Clubs use this technique widely in exhibits at state and county fairs. Dioramas are good sound activities when used to contribute to the theme of a series of studies, to tell a story, or to high-light findings of a group.

Dioramas are suitable to almost any age group. On the primary level, scenes are very simple and are placed in large boxes or on tables.

Figures should be large enough for children to work with easily. Paper cut-out figures are fine for small children. They can be the children's own work, drawn on heavy construction paper and cut out. Card-board easels are easily attached to make them stand in place. Backgrounds may be made with crayons or poster paints. Not much detail should be included.

In older groups, backgrounds can be made to include more of the geography of the country, the interior of a room, or detailed street scenes, market place scenes and minor characters of the scene to be made. Detail should be accurate enough not to give a wrong impression. They are determined through research and study on the subject.

Although not strictly dioramas, large table models are sometimes

*Clinton, Oklahoma

Materials needed

Materials necessary for constructing a diorama are:

Box or frame—This may be a permanent box into which different scenes may be placed from time to time. A small light bulb on an extension cord may be wired into place, forming a footlight.

Curtains may be stretched across the front of the box, making it look like a little stage. An apple box or orange crate makes a good stage for older groups. For younger children large corrugated boxes are cut to size in depth after the length and height are found. Keep boxes large for young children.

Background—shelf paper, brown wrapping paper, window shade material, all make good backgrounds.

Color for backgrounds—wax crayons, poster paints or chalk for little folk; Sketcho crayons and charcoal may be added for older groups.

Figures—Paper bag figures for young groups, or dolls, dressed in suitable costume. For older children pipe cleaner figures, clothespin figures, or modeling clay figures are effective and fun to make. Sometimes primary children will like to model figures from plastic or modeling clay. These should be large enough to give the children free expression as they work. At least one-half pound of clay for each child is needed to keep the figures large enough.

Paper bag figures are excellent for primaries. To make them, secure paper bags large enough to make a figure about eight inches high. Into the bottom of the bag push a wad of cotton, an empty cardboard darning cotton spool, or a wad of soft cloth, to make the head. Fasten this at the neck with a rubber band. String may be used, but rubber bands are easier and quicker. Stuff the rest of the bag with crumpled newspaper or paper towels. Arms may be pipe cleaners wrapped with soft cloth or paper. Or they may be tightly rolled strips of paper, pushed through holes in the bag. Use another rubber band to form the waist line.

The paper bag may then be painted with poster paint to form the basic color for the costume. The



First Congregational Church, Des Plaines

The third grade children are proud of this diorama showing Joseph's family preparing to visit Grandfather Jacob. The camels are kneeling, waiting to be loaded.

head-dress, sash, and sleeves may be added, with pieces of cloth pasted into place with good strong paste. Crepe paper could be substituted and comes in nearly every color, but it is difficult for young children to handle since it stretches.

Procedure of activity

The teacher first tells the story. The children discuss the story, plan how to illustrate it, select a scene or scenes for illustration, and decide on committees needed to do the work.

Have reference materials at hand. Pictures, illustrated books and dictionaries are helpful. It is always wise to have a book on activity techniques, such as Rebecca Rice's *Creative Activities*. Older groups may want to look up new ways of making figures, objects and models.

Secure a box.

Make the background and fix it into place.

Make trees, roads, and water and add to the floor or "hills" of the stage. Twigs covered with bits of green rubber sponge make good trees. Evergreen branches may be cut to make bushes. A palm tree is made by attaching paper leaves to the top of a dowel stick or pencil and winding the stick with brown paper. It will stand up if placed in a bit of modeling clay or florist's clay. Water may be a piece of blue construction paper or a mirror. Roads are effective if traced onto

the box with a pencil and painted over with a heavy coat of glue. Dust the wet glue with sand, let it dry thoroughly, and shake off any loose sand.

Make the figures and other objects. Try several arrangements. Let the group choose the arrangement which makes the story or scene most clear to them. Main characters should be placed prominently.

When the diorama is finished the story should be retold. The diorama is then evaluated, as are the other parts of the project. The whole activity may then be shared with parents or another group.

Peep-shows another possibility

A word should be said about peep-shows, which are really dioramas in a little different form. A peep-show is a scene set in a box, such as a shoe box, with a cover placed on top. The scene is viewed through a hole cut in one end of the box. Children love to "peep" into them. Light enters the box through other holes cut in the sides or top. Colored cellophane pasted over the light holes gives an interesting glow to the scene. The backgrounds are first done and then the characters are pasted into position. If small children work on them the figures should be very simple, using drawings or paper cut-outs. When finished peep-shows are fine gifts to shut-ins or to children who are ill.

Are You Buying a Church Camp Site?

Current theories concerning both camping and summer conferences need consideration in development of church camp grounds

by Bradford G. Sears*

CHURCH CAMPING is coming of age. In the past few years there has been a large increase in the number of denominational groups and even local churches which have seen the need for a well planned and developed camp site in a natural setting.

This has led some denominations and churches to buy properties that could be used for the various summer activities; others have redeveloped existing properties whose facilities were inadequate or in poor condition. This has called for the solution not only of problems common to all organized camp development but also of those peculiar to church camping.

One problem facing the whole field at the moment is not in planning at all but in word interpretation: "Camp" means so many things to so many people that its use in describing a particular group of facilities is not at all satisfactory. The stated objectives of nearly all types of camping are fairly parallel. But in the programs developed to reach these objectives differences occur which decidedly affect the physical planning.

Two general types of program seem to predominate. One stresses outdoor living and the lessons to be learned from a close contact with nature. The other attempts to reach its objectives through lectures and interest groups, with merely incidental use of the outdoors as an educational medium. It is not my intention to argue their relative merits here but only to find a label for each so that they can be identified in subsequent discussion. Let me

call the former a "Camp" program and the latter a "Conference" program.

What is a Unit Camp?

There has been considerable precedent established in organized camp design over the last two decades, enough so that there is general agreement that the most effective layout for the majority of situations is the "Unit Camp." This layout is based on the theory that the smaller the basic group living and working together as a unit, the better the camping experience. Thus the pattern of the camp plan consists of a core of central facilities necessarily common to all of the campers and, radiating from this, groups of living units which operate more or less independently from each other and from the central facilities. The individual cabin or tent within these groups is the basic cell which, in its aggregate, makes up the total camp population.

A "Unit Camp" must be recognized as somewhat of a compromise if one agrees with the theory that the greatest values lie in small group activities since, to carry this theory to its ultimate, the basic unit should be almost independent and thus, in effect, be a camp in itself. Dr. L. B. Sharp has proved this point very successfully in his Life Camps. However, his key to success is leadership of a very high type. Since most leadership in church camping is procured on a part-time voluntary basis and the pattern is not likely to change appreciably in the foreseeable future, it is doubtful if anything this far advanced can be attempted.

The "Unit Camp" is a fair substitute. It affords many opportunities for small group activity yet econ-

omizes in providing central dining, washhouse, assembly, health, administrative and crafts facilities. People with special responsibilities have charge of these functions. The unit leaders therefore do not have to have skills in all these areas as they would if everything were done within each unit.

How can this plan be adapted?

Although this type of layout is designed specifically for "Camp" programs it is also adaptable to "Conference" programs. The central facilities will function well and, although there is not so much need for segregation of the living units, no particular disadvantage is experienced. The greatest difference lies in the need for several small rooms, either in separate structures or as parts of larger buildings, that can be used as classrooms. I have often argued that this requirement was overstressed since, on all but rainy days, classes should be held in favorite spots out-of-doors and during inclement weather arrangements can be made to use rooms primarily intended for other purposes.

It might be well to mention here at least two other functions that many sites are called on to serve and their possible effect on the development of the area. First is the use of the area for lay retreats, pastors' meetings, training programs and other adult group sessions. Second is the need for providing a day use area for church families and groups who wish to use the camp site for picnics or other recreational activities.

It is possible for the adult conference programs to fit into a "Unit Camp" layout although there are some disadvantages. Adults object to having to walk very far between buildings and insist on the importance of living conveniences. Then too there is the obvious fact that, if the camping program is operating as it should be, the facilities are going to be used to capacity during the whole summer and to some extent throughout the year. This, in itself, would preclude any appreciable amount of dual use. The solution in several instances has been the construction of a separate group of facilities elsewhere on the camp site, isolated completely from the camp area and designed specifically to

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serve these functions. This has proved very satisfactory where the larger investment could be handled.

The idea of a day use area somewhere on the site is excellent. Not only does it provide for an additional function and justification of the site but its use tends to better acquaint people with the area and thus promotes enthusiasm for its complete development. The one iron-clad rule should be that any such area must be isolated completely from the others in order that there will be no interference between their programs.

What physical factors should be considered?

With these things in mind let us examine some of the physical aspects of a good camp site or, in view of the possibilities of multiple use, perhaps it should be called a Conference Center of which the camp is a part.

The natural characteristics of the site are of the utmost importance and are more important to the success of the development than the quality of the buildings. The factors that must be considered in weighing the desirability of the site make quite an impressive list, so long that only the major ones can be noted here. Primary among these would be:

- adequacy in size,
- ease of accessibility,
- compatible character of adjoining developments,
- interest in topography,
- variety and quantity of vegetative cover,
- quality of water features,
- general elevation,
- prevailing winds,
- soil character,
- cliffs,
- poisonous plants,
- average rainfall,
- exposure,
- swamps,
- insects,
- animals.

Each has a definite relation to the overall desirability of an area as a camp site.

How should the grounds be laid out?

It is difficult to be much more specific as to the arrangement of camp facilities than the very sketchy description given at the beginning of the article. Each situation is dif-

ferent from the others and must be considered separately. At the risk of criticism for oversimplification I would divide the facilities into three basic groups: Approach, Central and Units.

The Approach group would include the main entrance road, a parking area and the camp administrative quarters. Cars should not be allowed beyond this section, except for necessary deliveries. Service facilities, such as garage and workshop, may be a part of this group or may be incorporated with the facilities in the Central group. It is also possible to include an open, fairly level field in this group that can be used as a play-field and as an overflow parking area during the changeover of camp periods when visitor cars are numerous.

The Central group of facilities, more or less loosely knit, would include the dining hall, assembly hall, central washhouse, health lodge and craftshop. These are the structures which through economy, type of program or quality of leadership are designed to serve all of the camp population.

Radiating from this group, yet within convenient walking distance of it, would be the Unit groups, the number depending on the size of the camp and upon the available sites for development. These Units are the first breakdown of the "Unit Camp," taking care of from 8 to 32 campers each with the usual optimum at about 24. Each of these units should have sleeping quarters, either tents or cabins, with the individual structures providing accommodations for between 4 and 8 campers and one or more counselors. Here is another tug of war between the idealism of the former and the practicality of the latter. In the average church camp I think the optimum should be either 6 or 7 plus a counselor.

There should also be a unit washhouse with cold water lavatory facilities and some means of sewage disposal. This may range from simple pit privies to flush toilets, depending on the character of the development and the necessary amount of economy.

Should there be a Unit Lodge?

An optional feature of the "Unit" which although not absolutely neces-

sary, is of great benefit to the camp program, is the Unit Lodge. This can be a simple one-room structure that serves as a center of activities for the unit group. Its area should be sufficient to allow between 10 and 15 square feet per camper. It may be relatively open if intended for summer use only, but it has such great possibilities for use in off season months that some consideration should be given to building it more weather tight so that it can be heated. There should be a wealth of storage cabinets and probably a fireplace. Simple kitchen facilities are a desirable option for the more decentralized programs.

If used to its greatest extent, the Lodge can be one of the most effective facilities in the camp from a program standpoint and may well be the true "heart" of camp rather than the larger and more elaborate centralized facilities. It also can be put to good use in those camps with Conference programs since it provides needed classroom space. Much of the crafts program could be carried on in the Unit Lodges, thereby reducing the size of the central Craftshop and possibly leading to its omission from the camp development.

The Lodge has one drawback in coeducational camping—the tendency to separate the sexes from a program standpoint. This is overcome if the coeducational setup is carried down into the unit, a rare condition at present although not an impossible one. I see two ways of overcoming this disadvantage. The ideal way would be to divide the unit into smaller sub-units to allow some segregation of sleeping quarters for the sexes; the other would be to locate the Unit Lodge midway between two Units, accommodating a different sex in each unit but making the Lodge central to both.

These are but a few points of the multitude that could be discussed if space permitted. In the final analysis each camp is a separate entity with its own special problems and peculiarities. Each design must be individual and no one arrangement is universal in its application. Thoughtful planning with a long range viewpoint is the only sound approach.

Are You Still Growing?

How to help the "advanced volunteer" attain new heights of leadership development

by Lee J. Gable*

MR. A. is a "plateau person." He has already accomplished a great deal for his church. For a while he increased steadily in his knowledge and insights and in his ability to work with others. But now he has stopped growing. He is a Sunday school superintendent and is a member of the official board of his church. He is not willing, however, to give the time and energy to make his best contribution in the church. Nothing has yet given him the extra urge to grow into the worker that he can and should be.

Mrs. B., too, is a "plateau person." She had been active in church youth work. Then she found it necessary to drop most of her church activities for a while. She and her family have now moved to a new community, where she finds it possible to come back into church work. She feels that something new must have emerged in church work while she was inactive! But her new church is no farther along than the old. The people to whom she talks and the conferences and training classes she attends add practically nothing to what she already knows. How shall she get off her personal plateau to higher levels of personal Christian living and of church work?

Mr. A. and Mrs. B. are not alone. There must be literally thousands of others like them, who have stopped growing long before they reached the level of their best church work. Neither they nor their churches can afford to let them remain where they are. There is a contagion about a person who is growing, but one who has stopped growing lacks that contagion. He may teach facts correctly, but he does not set souls on fire. The problem is, how can church workers keep on growing, and have a Christian experience that is continually contagious?

Obviously, there can be no easy answer to this problem. Obviously, there can be no one answer that will fit everybody. It may help however, if we show how some people have moved from their plateaus. Somewhere in their experience will be help for others.

Find deeper spiritual life and commitment

Here is the one "must" on these pages: We who would do church work must have worship experiences that lead to deeper spiritual life, and that result in repeated Christian commitment. Each of us must find his own way into the reality of worship.

Devotional reading of the Bible and of other materials will help. We must read the New Testament, not simply to learn facts and not simply to prepare for next Sunday's lesson, but to see the Master Teacher at work with people. Let the Master Teacher lead us to a new sense of our own responsibility.

Definite periods of meditation and prayer will help. Most of us who are church workers have taught others about prayer. We have continued in the habit of prayer ourselves. But have we listened to the still small voice of God speaking to us about our own unfinished growth? Have we opened the way for the power that created the universe to flow through us into the church? If not, the fault lies, not in the power of God, but in our failure to let that power work through us.

Group worship will help. There are two ways in which group worship may lead to deeper spiritual life and commitment. One is through participation in the regular worship services of the church. The problem is for us, as church school workers, to lay aside our sense of responsibility when we enter the church sanctuary. We are too likely to clutter up our minds with details that block

the way to worship—Did John stay for church this morning? Why isn't Susan in the choir today? Who arranged the flowers? Will they remember to take flowers to Mrs. Anderson?—Better try to leave these details at the door and let God speak to our inner selves through symbolism, scripture, sermon, and song.

A second way in which group worship may help is to put real worship experiences into some of the smaller groups through which church work is done. There is a place for real worship in the workers' conference—something that will lead us to face our Christian task with the spirit and power of God. The installation or consecration service should be not an ordeal to be dreaded but an opportunity to express anew our commitment to Jesus Christ and to service in his church.

Do something new

When church work loses its zest—when there is no growth in it—let us do something that is new and different, that will give us new interest and new challenge.

To do something new may mean to accept a different responsibility in your church. A certain lady had worked for years in the children's division, but was finding less and less satisfaction in that work. Then she was invited to teach an adult class in the same church. She was not sure that she could do adult work. However, she accepted, and set to work to meet her new responsibilities. She talked with others about adult work and about the possibilities of the class. She read book after book in the area of class study. She tried hard to meet the needs and viewpoints of different members of the group. Her "plateau" has been left behind and she is doing an interested and interesting piece of work.

Some have found new interest through interdenominational service. A certain man was elected to the presidency of the community Council of Churches. He knew his own church and the way it worked; now he had to know how other churches in his community worked. He had to know what phases of church work could best be carried on cooperatively, and how the Council of

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Churches was related to other agencies in the community and in his state. The result is new growth, both for the Council and for himself.

There are some, however, who in a new job simply find new failures and frustration. They regard opportunity as an escape, not a challenge. They try to "put new wine into old wineskins" and it doesn't work. To do something new will help us to get off the "plateau" of mediocre service only if we accept the new as a challenge to new effort.

Join a stimulating group

The trouble with some of us is that we work too much alone. Like a lone log that remains on a fire, we burn with steadily lessening flame. The flame burns brightly again when other logs are added.

Fellowships of study have been organized in many communities. Some of them bring together children's workers. They study new trends and developments in the church's work with children. They share new ideas with each other. Groups of youth workers, groups of church school superintendents, come together for similar purposes. "Plateau persons" can join such groups. If there is none in their community now perhaps they can start one.

In one city there were numerous children's workers who had gone about as far as the existing program of leadership education could take them. The city Council of Churches felt the need for persons who could counsel with other less well trained children's workers in the churches of the city. The Council therefore planned a seminar on counselling and invited some of these more capable children's workers into that group. As they fitted themselves to help other children's workers, they left their own personal "plateaus" and found new growth.

The group need not necessarily be a church group. Some persons have found stimulus in adult education programs. Some have found new interests as a result of "great books" discussion groups. It is important that there be a group experience to stretch the mind that has stopped growing. What that group is, is not important. It is important that the "plateau person" find the group he needs and join it.

In February-- "Christian Education Around the World"

The February issue of the International Journal is to be a special number on missionary education. World famous leaders in this field are contributors to the number. DR. FRANKLIN D. COGSWELL, General Secretary of the Missionary Education Movement is serving as Guest Editor.

The issue will include articles on the following subjects:

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Youth Work in Japan, by Hallam Shorrock.

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**INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION,
206 S. Michigan, Chicago 4, Illinois.**

Take advanced training

Some of us have taken training courses and attended conferences for years. We have reached the point where we do not need help on the easy questions and we discover that the courses usually offered do not give real help on the harder questions. For us, the answer is to be found in advanced training enterprises.

Third Series courses are included in the standard Leadership Curriculum to help meet the need of

advanced volunteer workers. These courses are designed for more intensive study than is possible in First Series or Second Series courses. They provide more laboratory experience and actual work with other leaders than is possible in the shorter courses. Perhaps there are enough "plateau persons" who want advanced training to warrant the leadership education committee's, including a Third Series course in its next Training School. Information about Third Series courses is available through denominational boards

of education or through the local, state, or International Council.¹

Regional and national schools of Christian education are held in many centers under denominational and interdenominational sponsorship. Some of these include laboratory schools in which one can observe experts at work in the same kind of program for which he is responsible. If a person attends the laboratory school a second or a third year, he will have opportunity to work directly with these experts, or "counselling teachers," helping them to plan, conduct, and evaluate a program of Christian education. The local council of churches, or the denomination can help people find the school which is best suited for them. Attendance at such a school may require leaving home for a week or two. There are problems of finance and problems of family arrangement. As a rule, however, these problems can be met if one cares enough and starts planning early enough.

Workshops related to particular phases of church work are being held more and more. Audio-visual workshops, drama workshops, music workshops, institutes on women's work in the church, missionary education conferences—these are some of the groups that stimulate many of our "plateau persons" to go on to heights of understanding and work that they would never have reached on their own.

Meet significant people

No matter what our church job is, there are people who know how to do it, who have done it, and who can help us to do it better. Let us meet one of those people: there is no contagion so strong as that of face-to-face contact with a person who has what we need.

A teacher of an adult class attended a national denominational conference on Christian education. There she worked daily with a recognized leader of adult work. She was exposed to new ideas and saw possibilities far beyond what her group at home was doing. She went back to do a much better job than she had done before. No doubt she could have read the same ideas in

books, but they came to her with special force because she knew the person behind the ideas.

There will be many persons whom we can never hope to meet face-to-face. The printed page can give us a great deal of inspiration from them, if we read with imagination. Only a few of us can meet Schweitzer and Grenfell and Kagawa. With a little help from us the printed page can bring them from the ends

of the earth into our own homes. We cannot turn back the pages of history to meet Luther, Wesley, Calvin, Tyndale, and a host of other great souls of the church. But he who has the will and the imagination to do so can bring these great souls of the past to his own hearthstone.

These are a few of the pathways to growing contagious Christian service.

COMPANIONS IN SERVICE

CHAPTER X

Observation Post

by Vernon McMaster*

One of Mr. Vinton's secret ambitions was to persuade some of the teachers in his church school to attend a laboratory school which was held annually not too far from their city. He felt that one way to arouse interest in this was to give the teachers opportunities for observing good teaching procedures. He was therefore very pleased when two of his staff reported on a visit to a public school class.

WHEN MISS FERGUSON spoke at the monthly meeting of the teachers and officers in Mr. Vinton's church, she invited them to visit her public school classroom to observe her own teaching methods.¹ Everyone thought this was a good idea but most of them could not get off from work during school hours. Sue Powell, teacher of the third and fourth grade and her former classmate Jane Peterson, who had the beginners class, were busy housewives, but they agreed to go and to report to the others on what they saw.

Jane called Miss Ferguson to arrange a time, about a week later, for the observation period. As they talked about the purpose of the visit Miss Ferguson suggested that they come during the social studies period. "What we do then," she said, "is the nearest thing to the program you probably follow on Sunday morning. We are often studying backgrounds, just as you do. There is also a chance then for a good deal of pupil activity."

The children in Miss Ferguson's

class were accustomed to adult observers and paid little attention to Jane and Sue when they arrived and took seats in the back of the room. The visitors looked and listened so intently that the period was over before they realized it. As they left they slipped a brief note of thanks to Miss Ferguson for allowing them to sit in on the class.

Jane's mother-in-law was taking care of the preschool children of both families, so the two young women went to Sue's home to plan their report.

"I've heard something about group work in PTA," began Jane. "I'm not sure what it means, exactly, but it did seem to me that Miss Ferguson's class was a real group, of which she was a member. I liked her relationship to the children."

"Did you notice that list of committees on the blackboard?" asked Sue. "I didn't count all the names, but I'm sure every child in that class serves on some committee or other many times a year. That way, each one is responsible for contributing to the work of the whole class. And think what good training that is for community work when they grow up!"

¹See the Bulletin The Standard Leadership Curriculum—Third Series Courses (Educational Bulletin 503).

*Archdeacon of Montgomery, Alabama.

¹See "Trouble Shooting," page 21 of the October 1949 International Journal.

"I think that kind of group activity is important enough to tell about at the very beginning of our report. All of us teachers ought to try to have every child in our classes take part in the class work. We saw that it could be done."

"Another thing I noticed was that Miss Ferguson didn't seem to want the children to agree with her all the time. She seemed to be trying to force them to think for themselves. I think she is right in that, but it could be carried so far that the children wouldn't take anything on faith and wouldn't take another person's word."

"Maybe that's true. Certainly people would be foolish to try to think out everything for themselves, when they don't have the experience and don't know enough to come to right conclusions. But I guess it's all too easy for most people to let others do their thinking for them. I'd rather overdo encouraging independence."

Sue smiled and replied. "You and Mr. Vinton! He's always bewailing the fact that most people won't think for themselves."

Jane was thinking ahead. "But did you notice that Miss Ferguson was always praising her pupils for something or other? She seemed to be looking for something worth commending in everything the pupils did."

"Yes, but she didn't hesitate either to find fault if she thought they were slacking on the job. She was always trying to encourage each one to do the very best he could."

"Let's tell the teachers to remember to give the children pats on the back. But they mustn't go to the extreme of flattering the children. They catch on quickly to that and resent it if they think the teacher is flattering them to make them work harder."

This led to some discussion of the relative places of praise and fault-finding in teaching and Jane, who was acting as secretary, took copious notes of their conversation.

"Right along that line," said Sue, "Miss Ferguson went out of her way to encourage the shy boys and girls in the class. There was one little girl I noticed who was always sitting back and letting the others talk but Miss Ferguson kept drawing her out

and giving her a chance to take part without making her too conspicuous. It must be quite a strain on a teacher to remember to do that when the talkative children are demanding her attention all the time."

"That's what it takes to make a good teacher. And so is the opposite skill."

"What do you mean?"

"Why, the ability to keep the pushy or precocious children from camping in the center of the stage! I didn't see any real example of that in Miss Ferguson's class, so she must have been at work on them earlier. But I've got a child like that in my class—you know, Harold. He's smart and his parents are always showing him off to adults and he tries to hog all the attention in my class. I'm always having to squelch him to give the others a chance."

"Well, we'd better not bring that up in this report, if we didn't see an example of it in the class. After all, we're reporting what we saw."

Jane agreed to this. "That's right. Besides, if there is as much discussion of what we say as we're having in preparing the report, the meeting will last all night. Let's keep it brief and to the point. Then we can give them time to ask questions."

"Fine, but let's not forget to tell about how the children worked in small groups in various parts of the room, yet everything they did seemed to fit together into the big study the whole group was making. That must have taken real planning."

"Did you see all those papers and drawings and outlines tacked up on the walls? Somehow or other our church school ought to give us enough wall space so the children could leave their work up until they had finished the subject."

"The classes in the church couldn't do that but maybe we could in the assembly room. I don't know; they have a lot of other things going on in there during the week. But the parents and others might be interested in seeing what the children have done."

Jane's mind was already on something else. "I was surely surprised at how few disciplinary problems Miss Ferguson had. The children all seemed to be behaving well. Of course they talked a lot but they

were talking about what they were studying, not about outside things."

"That's the point, isn't it? She didn't demand silence, which makes people think of things they'd like to say to their neighbors. Instead, she kept them interested in the work and gave them a chance to talk and move about as they were studying. I don't think they were behaving well just because they had visitors, either—that's more likely to make children act up. They were just too busy to get into mischief."

"Well, a few times some of the children started teasing others or playing around, but I saw Miss Ferguson stop them at once and give them something to do, before they got out of hand. I wish I could think fast enough to do that!"

"I think we also ought to report how Miss Ferguson and her class made the most of their equipment and supplies. Let's mention that. We all need to use more imagination in using what we have or can pick up around the house, instead of complaining about our lack of equipment."

"That's a good idea. Let's put down everything we saw along that line."

This list and further discussion of the report were so fascinating that Jane and Sue had to make themselves stop to get their afternoon work done. They decided which one was to give which part of the report and how to make an interesting introduction and a stimulating ending.

When the report was given at the next teacher's meeting it was a great success. It started a lively discussion of teaching methods which threatened to swamp the time for the rest of the program. The list of uses Miss Ferguson and her class made of their available equipment was one of the items which aroused the greatest interest. All the teachers began thinking of things they could do with their own supplies.

"I'm sorry you couldn't all go," Sue told the others. "Jane and I certainly got a lot out of our visit."

"You don't need to feel too sorry for us," replied George Barclay, the superintendent. "You have given such a fine report we all feel as if we'd been attending a class in social studies." And the others said they thought so, too.

Primary Department

by Melba Petersen*

THEME FOR FEBRUARY: *Appreciating Other People*

For the Leader

Children are not born with prejudices as to creed or race, but they soon pick them up from the adults around them. It is only when their parents, teachers and older friends have a deep respect for all persons that children can develop friendly relationships which have in them no trace of arrogance or condescension.

To a great extent children learn by what they see going on around them. Therefore, we should try to provide situations where they see good relations in action. They also learn through practical experience, so we must give them many normal opportunities to know people who look or live differently from themselves.

It is our task to teach the truth about all the people who make up our world. The movies, radio and comics are full of false stereotypes which are absorbed by the child. Too often the church and school have helped to perpetuate them.

One danger lies in emphasizing achievement as the sole criterion for giving up prejudice. We tell stories about the representatives of various racial and national groups who have made outstanding contributions to our culture. Unless these stories are counterbalanced by others about average persons meeting their simple problems we run the risk of setting up a false basis of prestige and haven't really done much to foster improved human relations.

As Christian teachers we must teach the Christian basis of brotherhood as children of a common Father. Jesus' own attitude to the people of his day should help us to understand how we should act in our society.

In the use of the materials that follow each leader will have to adapt them to meet the needs of her own group and situation. Minority groups and problems vary in each community. The wise teacher will help her children face the problems immediately surrounding them.

Resource Materials

SONGS

From *Hymns for Primary Worship* (Westminster or Judson Press)

"The Loving Jesus Is My Friend," No. 122

"Friends of Jesus," 126

"Glad I Am to Grow," 129

"God Made Us a Beautiful World," 136

"I Love My Friends and They Love Me," 137

*Chicago, Illinois.

"My Friends," 138

"What Friends We All Can Be," 140

"The Many, Many Children," 149

From *When the Little Child Wants to Sing* (Westminster or Judson Press)

"Who Made the Stars," 17 (third stanza especially)

"Song of Our Friendly Street," 55

"Friends! Friends! Friends!" 53

"His Helper," 60

STORIES AND BOOKS

Friendship Magic, Jeanette Perkins Brown
The Pigtail Twins, Anne M. Halladay
Children of the Promise, Florence Crandall Means

Billy Bates, Mabel Garrett Wagner
(The four above are published by the Friendship Press, New York)

Fair Play, Munro Leaf, Stokes

Tobe, Stella Gentry Sharpe, University of N. Carolina Press, Chapel Hill, N. C.

Hurray for Bobo, Joan Savage, Children's Press, Inc., Chicago, Ill.

All About Us, Eva Knox Evans, Capitol Publishing Co., New York

Encyclopedia Britannica World's Children Series, 12 booklets, 50c each.

AUDIO-VISUAL MATERIALS

NON-PROJECTED:

Friendship Press in New York has several picture sets which will be valuable to own. Some of these are: *Children and Their Homes Around the World*, *Children and Their Toys Around the World*, *Children at Worship Around the World*, *Americans of Negro Origin*. These are available at \$1.00 per set. They also have various maps picturing the people of the United States.

PROJECTED:

Small Rain, slides, Yale Divinity School, New Haven, Conn., \$1.50 rental. These slides are taken from the book of the same name by Elizabeth Orton Jones. Bible passages are interpreted within the everyday experiences of children. Their greatest value for this time lies in the fact that children of various racial groups are shown playing happily together.

Our Church at Home and Abroad, filmstrip, 55 frames, black and white, Pilgrim Press, Boston, Mass. Photographs showing actual situations in which the church is doing God's work in the world. Should be followed by discussions of how each child shares in that work by his own attitudes.

RECORDINGS:

Little Songs on Big Subjects, Album of 11 songs, National Conference of Christians and Jews. Short songs emphasizing good will between racial and religious groups. Can be secured with accompanying filmstrip.

Some of the *All Aboard for Adventure* records deal with better understanding among people. These may be secured from denominational publishing houses and from some church councils.

February 5

THEME: *Friend of Jesus Show Their Love*

PRELUDE: "My Heart Ever Faithful" Bach

CALL TO WORSHIP: I John 3:18, 4:21b
RSV

SONG: "The Loving Jesus Is My Friend"

STORY:

FRIENDS OF JESUS EVERYWHERE

Uncle Tim settled back in a comfortable chair with a sigh.

"That was certainly a wonderful dinner; best I've tasted in five years," he said.

Mother blushed and laughingly replied, "You are going to have to pay for your dinner by telling us all about your work in Africa."

"Oh, please do," chorused Ned and Billy while baby Susan gurgled and clapped her hands.

Uncle Tim had just come back from Africa where he worked as a missionary. He had been gone for five years and the boys had been too small on his last visit to remember him. So they had many questions to ask.

Ned started with a question he had often thought about. "What does a missionary do, Uncle Tim?"

"That depends on the kind of missionary he is, Ned. Some missionaries preach, some teach school, some are doctors and nurses who help make people's bodies well. There are many kinds of work for missionaries to do. I am a teacher in a mission school."

Billy was all ready with the next question. "But why did you go to Africa, Uncle Tim? Couldn't you teach here in Plainville? Then maybe you would have been our teacher. I'd like that!"

Uncle Tim thought for a moment; then he answered: "Yes, I could have taught here but I knew that teachers were needed very badly in Africa. I felt that was where God needed me most to help him. Long ago when your mother and I were about the age you are now we went to church and heard about God and Jesus just as you do. One of the things we learned was that friends of Jesus show their love by helping other people. I used to think about that and try to find ways I could show my love like Jesus did. That is why I am working in Africa today—to help other people learn more about God and the great love he has for them. I want them to learn about Jesus and become friends of his."

Ned interrupted, "I want to be a doctor when I grow up. Maybe I'll go to Africa, too."

"I'm going to be a fireman," said Billy, "but maybe they don't need firemen in Africa."

Uncle Tim and Mother laughed.

"I wouldn't worry too much about that now, Billy and Ned. You still have many years to decide just what you are going to do. But the kind of things you do each day while you are growing up are as important as what you do when you are grown," Uncle Tim replied.

Mother picked up little Susan. "Why don't you three talk over some ways we

*Hymns for Primary Worship, Westminster or Judson Press.

can all show our love for other people right here in Plainville? I'll put the baby to bed and when I get back you can tell me what you decided."

So Ned and Billy and Uncle Tim thought of ways to be kind and loving to the people they met each day at school, in church, and in their neighborhood.

Would you like to make a list, too?

CONVERSATION: Help the children to think of ways they can show kindness and love not just to those they know and like, but also to the people who may be different from themselves.

SONG: "Friends of Jesus"

PRAYER: Thank you, God, for letting us help you in your world. Help us to think of new ways each day that we can bring happiness to others. Amen.

February 12

THEME: *Enjoying Other Children*

PRELUDE: "In Christ There is No East or West"

CALL TO WORSHIP:

Jesus said, "It is more blessed to give than to receive." So let us give our friendship and love to those we meet each day. Let us give our help to those who need it. Let us give our time and interest to make other people happy.

SONG: "I Love My Friends and They Love Me"

STORY:

COLORS ARE INTERESTING

Sandra was seven years old. She had eyes that were very blue, like the sky. Her hair was light yellow, not very curly, but just soft and happy looking around her face. It always made her mother think of sunshine, or the golden heart of the big white lily that bends its head down in the flower garden.

Sandra did not think much about anybody else. She had her own father and mother, her own toys, and her own big yard. Sometimes other little girls and boys that looked quite like Sandra played with her.

In Sandra's room at school there were many boys and girls, but some of them Sandra did not know very well. She knew best the ones who played with her at her own big house. She laughed with the rest one day when a little boy named John Yee tripped in the aisle at school, and almost fell flat. He had such a funny, surprised look in his eyes. And his eyes weren't round and blue like Sandra's but they were dark, and they seemed to be slanting at the corners. His skin was darker, too, sort of a yellowish tan color. Gloria Byrd was another little girl at school, but Sandra had not talked to her either. She had shining black eyes that seemed to be always laughing, and pigtails. Her skin was the color of the chocolate bars that Sandra liked so much, and the color of Aunt Maud's skin when she stayed at the beach all summer long.

One day Sandra did not go to school. The teacher told the children that she would not be back for a long time. A big boy had come down the walk very fast on his bicycle. Sandra was in the middle of the walk on her small bike. Timmy, her little black dog, was with her. She and Timmy couldn't get out of the way fast enough. There had been a tangle of bicycles, and Timmy was hurt so badly she wouldn't have him any more. The children were sorry, and they decided to send cards to Sandra. They somehow knew she

felt worse inside about losing Timmy than she did about her own leg.

The next day a strange thing happened. A knock came at the door of the big house. When Sandra's mother went to the door she found Johnny Yee, all by himself, and looking very small on the big doorstep. His eyes that seemed to be slanted at the corners looked just a little bit frightened as the big door swung open. He had a little bunch of flowers held tightly in one hand, and a small package in the other.

"These are for Sandra; they are from our garden."

"And who are you?" said Sandra's mother.

"I am Johnny Yee, from Sandra's school. Here is something else," and he held out the little package, "some pictures. I drew them. They will make Sandra laugh." Then Sandra's mother, with a funny, misty look in her eyes said, "Would you like to come in and see Sandra? Maybe you could show her the pictures yourself, and laugh with her."

So Johnny Yee went in through the big door, and up the wide stairs until he came to Sandra's room. Sandra opened her eyes wide with surprise when she saw who had come. The flowers looked so pretty in her vase. And Johnny sat right down by the bed and opened the package. Then he said, "These are for you. I made them for you, to make you laugh." Then he showed Sandra a picture of a frisky lamb that was kicking up its heels and laughing at a big fat toad with a high hat on his head; a big sunflower with glasses on its nose; a robin blowing on a trumpet which was a long worm all curled up. Sandra and Johnny laughed and laughed at that one. And Sandra said, "Johnny, you can draw such nice funny pictures. I didn't know you could." And Sandra's whole day was happier because Johnny had come.

The next morning Sandra's mother was very busy. She thought once that she heard a little knocking sound, but she was so busy she did not go to see. Then it came again, and she went to the door. For a minute as she looked down all she could see was the top of a little black head with red bows tied on the pigtails, and something fuzzy and white with a red ribbon tied around its neck. Then two round, shiny black eyes looked at her, and a little voice said, "I'm Gloria." Then she held out the little dog, with his coat washed clean and white, and said, "He's for Sandra. His name's Paddy. She can have him." And Sandra's mother said, "Gloria, that's just about the nicest thing a little girl ever did; to bring her own little dog for another little girl."

Before you could say "Jack Robinson" the two little girls were having a teaparty lunch right there on the little table by the bed. And Johnny Yee's flowers were on the table. And Paddy sat up straight and ate the cookie crumbs they gave him.

Paddy loved Gloria most, but once in a while he would reach over and lick Sandra's hand. When Gloria would sing a little song she had made up, Paddy would stick his ears up so straight, and wiggle his tail. The little song said, "School is fun, and playing is fun, and friends are the nicest under the sun, but best of all is Paddy." Sandra and her mother decided that it would be nice to borrow Paddy until Sandra was well, but they did not want to take him away from Gloria for keeps.

Just before Sandra went to sleep that night she suddenly popped wide awake and called her mother. "Mother, it's like the picture; it's like the picture."

And Sandra's mother said, "What pic-

ture, darling?"

And Sandra said, "The one in our church school; don't you know, Mummy?" And then she told her mother about the picture of children of different colors, one that looked like her, and one that was the color of Gloria, and one that looked like Johnny Yee, and children of other colors too. And then Sandra said, as though she felt very sorry inside, "But the man in the picture, Jesus the friend, He was with those children. He looked as though he loved them all too."

And then Sandra's mother's eyes were shinier than Gloria's. She reminded Sandra that there was someone else that Jesus loved very much, too, and that was God, his heavenly father, who made all the beautiful colors in the world. And she reminded Sandra that God loved her very much, too, and was helping her to be happy with Gloria and Johnny just the way Jesus was helping the children in the picture to be happy. "And these friends are real children from your very own school, too," said Sandra's mother, and then she added, "God must love colors." And it almost sounded as though it was hard for her to say it.

Then Sandra used a big word she had heard her mother use about something she thought was very nice. This is what she said: "Aren't colors interesting, Mummy!" And then she went off to sleep. As her mother tiptoed out very softly she thought to herself, "Yes, God's colors are lovely and interesting, in the sky, in flowers, and trees and the grass, but most of all in people."

THELMA E. CHURCH²

SONG: "God Made Us a Beautiful World"

PRAYER: God, who made us all, we thank you for making us alike in our feelings, so we can have good times and work and plan together. May we always find happiness together. Amen.

February 19

THEME: *All Worship the Same God*

CALL TO WORSHIP: I John 4:12, 21b.

Moffatt translation

SONG: "My Friends"

STORY:

ALL WORSHIP ONE GOD

Jimmy had just come from school and he was excited as he burst into the room. "Mother," he asked as he tossed his coat on a hook, "What's Jewish? David said he isn't coming to school tomorrow because he's Jewish and they are having a holiday."

"Suppose you sit down and have some cookies I just made and a glass of milk while I try to explain," his mother answered.

When they were both sitting at the kitchen table, Jimmy's mother began by saying: "David told you he is Jewish and that means that he belongs to a certain religious group. You go to Sunday school at the Presbyterian church so you tell people you are Presbyterian. In our church we learn certain things about God and Jesus. In David's church he learns certain things about God too."

"But he didn't say he was going to church, Mother," said Jimmy.

"No, I guess he didn't because their place of worship is called a synagogue or a temple. Does that name mean anything to you, Jimmy?"

"Oh, yes, we built a synagogue in

²From the September 1945 *International Journal of Religious Education*; condensed.

church school to put in our Palestine village. Jesus went to school at the synagogue," Jimmy remembered.

"Jesus was a Jew also," said his mother. "And most of the people we read about in the Bible were Jewish. You see, Jimmy, the very first people to realize that there is only one God were the Jews and they have worshiped him for many, many hundreds of years."

"Even longer than the Presbyterians?" asked Jimmy.

"Much longer, Jimmy. The Presbyterians worship the same God the Jewish people do even though our service is different. In David's synagogue they have many beautiful customs that the people have remembered and loved for many years. In all parts of the world there are Jewish people worshipping God in the same ways."

Jimmy's face lighted up, "And there are Presbyterians all over the world with Presbyterian customs too, aren't there? Mother, I'd like to see David's synagogue sometime and show him our church with its pretty windows."

"That's a good idea, Jimmy. I'll call David's mother and see if we can all go to visit their synagogue and we'll invite them to come to our church. I think we'll be glad we became friends."

CONVERSATION: The leader may discuss with the children some of the Jewish customs they have heard about, showing pictures or actual objects such as a prayer shawl to them. Perhaps it would be possible to have a visitor from a near-by synagogue talk to the children. The book, *One God, The Ways We Worship Him* by Florence Fitch has good information and pictures that can be used by the leader.

SONG: "What Friends We All Can Be"¹

PRAYER

February 26

THEME: "We Are All Brothers"

CALL TO WORSHIP: Jesus said: (Read John 15:14,12, RSV)

SONG: "God Made Us a Beautiful World"¹

LEADER:

As the disciples watched Jesus they noticed he felt that God was always very close to him. They noticed that he often went into a quiet place to pray; they felt prayer meant more to Jesus than to them. So one day they came and asked him to teach them to pray. He taught them the beautiful words we often use. It was Jesus who brought the thought of God as our loving father, the father of all of us everywhere. Let us pray that prayer together, remembering that.

LORD'S PRAYER

TALK (This is merely an outline on which the leader can elaborate):

When Jesus taught us to think of God as our father, he was teaching us, too, to think of all God's children as our brothers and sisters. Some of you have brothers and sisters in your family. But no two of them are exactly alike, but you all love and help each other, and have good times together because you are all one family. All people are different but able to love and help each other if they try to understand each other. We must all try hard to understand and help each other, remembering the ways we are alike as well as the ways we are different, and remembering that we all have one Father.

SONG: "The Many, Many Children"¹

PRAYER: God, the Father of us all, help us to treat all people as our brothers for we

know we must all work together to make the kind of world you want for us. Amen.

Junior Department

by Grace W. McGavran*

THEME FOR FEBRUARY: *Whom Goodness Made Great*

For the Leader

February is the "hero" month in school. Holidays are observed in honor of Washington and Lincoln. For our theme in the junior department we are thinking of the greatness of certain people because of their sheer goodness. You may have other persons whom you wish to mention,—people connected with your particular church, or others personally known to the boys and girls. Because they know these people the primaries will recognize in the story you tell of their lives the reality of the goodness that made them great.

We have probably not stressed as much as we should have done the ideal of good lives rather than lives usually thought of as successful. Showing our appreciation for the quality of goodness that rises above the ordinary may inspire junior boys and girls to seek that quality in their own lives.

Hymns in these services are taken from *Hymns for Junior Worship* unless otherwise noted, but many will be found in other hymnals as well.

February 5

THEME: *Among Suffering Outcasts*

PRELUDE: "My God, I Thank Thee"

OPENING HYMN: "My God, I Thank Thee"

THE LORD'S PRAYER

OFFERING SERVICE:

Call to Offering, said by leader, or sung by group:

O Lord of heaven and earth and sea,
To thee all praise and glory be;
How shall we show our love to Thee
Who givest all?

To thee, from whom we all derive
Our life, our gifts, our power to give;
O may we ever with thee live
Who givest all!

CHRISTOPHER WORDSWORTH, 1866

Quiet Music during Offering

Prayer of Dedication, by leader

LEADER:

In February three people are honored who lived long ago: Abraham Lincoln, who is known around the world; Saint Valentine, who made secret gifts to bring joy and happiness; and George Washington. In our worship services this month we are going to think of still others—men and women who, because of their sheer goodness, have become great in the eyes of their fellow men. They were not people who just were good in themselves, but those whose goodness reached out to others in ways that are most surprising. We can only get a glimpse of them this month. Later you may learn more about them.

SCRIPTURE: (read by a junior) Matthew 5:13-16

*Free-lance writer, Vancouver, Washington.

HYMN: "Forward Through the Ages"

STORY:

THE MAN WHO EXILED HIMSELF

Father Damien was a young Catholic priest in Hawaii. He heard one day, of the plight of the lepers at the colony on the island of Molokai and offered to go and live there and help them.

That same evening, he slept under the stars on Molokai, without supplies or even extra clothing, but with a heart determined to serve.

What a life he lived there! He had gone to be the religious leader of the Catholics, but he soon found himself giving help and encouragement to Catholic and Protestant alike. He secured better supplies of food; he managed to arrange for a boat-load of lumber. Then with his own hands he helped to build houses for the lepers who had been living in grass huts that blew down with every storm.

There was no doctor on Molokai. Father Damien did what he could. He helped to nurse the worst cases.

There were children there. Father Damien became their teacher. He became mother and father for the orphans.

With all the misery around him, Father Damien might have been a gloomy person. But, far from that, he always kept cheerful and his great laugh rang out, making others want to laugh too.

From the desolate, miserable place that it was when he went there, Father Damien helped to make the colony a happier, better place to live.

He himself became a leper, but before he died others had come to work there, and the whole world had come to know of his work and of the needs of the lepers. Father Damien was not well educated or very skillful, but he was full of love and goodness. And through these qualities he became great.

PRAYER: Dear God, our loving Father, we thank thee for men like Father Damien. We thank thee for all men and women who have lived good and loving lives, ministering to the sick, the suffering, the sorrowing and to any whose lives could be made easier by human help. Help us, each one, dear Lord, to find joy in doing things to help others. Open our eyes to their need. We ask in Jesus' name, Amen.

CLOSING HYMN: "Brother of All the World"

February 12

THEME: *In a Dark Land*

PRELUDE: "My God, I Thank Thee"

OPENING HYMN: "My God, I Thank Thee"

THE LORD'S PRAYER

OFFERING SERVICE

LEADER:

The hymn we have sung says that "in the darkest spot of earth some love is

found." That is true. But some places seem very, very dark with cruel customs and actions. A young Scottish missionary, Mary Slessor, thought so. She had gone out to Africa in the early days of modern missions and she lived alone in a place where the African king could order almost anything done to any of his subjects. What could a lone woman do? Mary Slessor had great goodness and great courage. At least, she thought, she could let her light shine.

SCRIPTURE: (read without announcement by a junior) Matthew 5:13-16

HYMN: "Brother of All the World"

STORY:

THE WHITE QUEEN WHO HAD NO THRONE

Mary Slessor was only eleven years old when she had to go to work in the mills to help support her mother and the younger children. But nothing stopped her from being gay and going on learning, and sending her thoughts to Africa where she wanted to be a missionary.

When she was twenty-eight years old she went there, to Calabar, one of the most savage and degraded parts of the continent then called the Dark Continent.

Mary Slessor was fearless. She held goodness up against all the evil around her. She stood against witch-doctors and against all-powerful African kings. "White Mother," they called her, as she mothered them all—saved twin babies who were being put to death just because they were twins, saved slaves from being buried alive with their dead masters, saved people accused of bewitching others, chiefs with illnesses that she could relieve, mothers with sick children, warriors bent on raiding and slaughter.

Mary Slessor lived simply among the dark-skinned people that she loved in spite of all the savagery they displayed. She looked for the goodness in them and appealed to it. But once she had persuaded them to listen to the gospel story and had helped them to overcome some of the customs that were so terrible, she would go on to other tribes, among whom she was the only white person to go.

She finally went to Okoyong. And there the king let her build a house. But before she would build it and stay with them she made the king promise that her house might be sanctuary for any person threatened with death for any cause. She might keep that person there, unharmed, until his case had been looked into. Many a life did Mary Slessor save.

So she became known as the White Queen of Okoyong, although her only crown was goodness and her only sceptre, right.

PRAYER: Dear Lord, for all good and courageous people everywhere we give thee thanks. Give us hearts so ready to be of help to others that we forget to count the cost and danger. Help us to love those who may be doing wrong but never to be drawn by them into doing wrong ourselves. We thank thee that through the message of Jesus dark places in the world are being made into places of joy and gladness. Amen.

CLOSING HYMN: "O Master of the Loving Heart"

February 19

THEME: *In Spite of Prejudice*

PRELUDE: "Maker of the Planets"

OPENING HYMN: "Maker of the Planets"

THE LORD'S PRAYER

January, 1950

OFFERING SERVICE

LEADER: It's a queer thing in this world how sometimes people who could do great things for others are hindered because of prejudice of one sort or another. Today we are to hear of a woman who had to do what she did against the prejudice some people have for those of another skin-color than their own. How far do you think her charm and enthusiasm and goodness could carry her in spite of prejudice? She was like a city built on a hill.

SCRIPTURE (to be read without announcement) Matthew 5:13-16

HYMN: "Dare to Be Brave"

STORY:

WITH A HEART BOLD TO SERVE

Sometimes it is harder for a person with a dark skin to achieve things in our country because of the prejudice so many people have. But Mary McLeod Bethune was not the sort of a person to be discouraged because the way was hard.

She was determined to start a school for Negro girls. She had a dollar and a half, a rented cabin on a dump, and five little girls for pupils. They gave concerts and festivals and earned five dollars to make the first payment on the dump. And with their own hands they cleared off the rubbish.

A year later men and women with money came to the help of the little school. They had faith in the woman who could set out with such determination and make a start for herself. And thirty years later there were buildings worth a half a million dollars on that ground!

Mary Bethune is a wonderful person. She loves the world and everyone who knows her loves her. She can make good speeches and those who have once heard her can never forget her because she is so full of laughter and energy and has such splendid ideas.

Ever so many organizations wanted her as their president or chairman. They felt that they could succeed if she were leading them. She belonged to many and was president of some.

Mary Bethune is not interested in her own Negro people alone. She is interested in all people. And so in 1936 she became one of the members of the Youth Administration in Washington. To tell all she has done would take pages and pages.

Mary Bethune has goodness and courage and a great determination to serve. And she is reckoned among the great ones of our country,—among the good and the great of our land!

PRAYER: God, our Father, for all bold and courageous souls we thank thee. We thank thee for the love which makes all human beings brothers and sisters no matter what the color of their skin. We thank thee for the increasing willingness of people to be friendly, and to work and play together. May each one of us be bold and brave enough to wipe out color lines and treat all peoples alike. We ask in Jesus' name. Amen.

CLOSING HYMN: "I Would Be True"

February 26

THEME: *Along the Roadways*

PRELUDE: "O Worship the King"

OPENING HYMN: "O Worship the King"

THE LORD'S PRAYER

OFFERING SERVICE

LEADER: Once Jesus said that a cup of cold water given in his name to anyone in need was just as though the gift were given to him. Far off in India there lived, not too long ago, a man who did a very simple thing. He spent his days and his years wandering up and down the roadways of India, talking to this one, or nursing that sick one, or helping someone in need. And along those pilgrim roads his life shone like a gleaming light, calling people out of their darkness to the light of the knowledge and love of God.

SCRIPTURE: (read without announcement) Matthew 5:13-16

HYMN: "Brother of All the World"

STORY:

ALONG THE PILGRIM WAY

Across the great plains of India run the pilgrim roads, from one place of pilgrimage to another. And they are thronged with pilgrims of the Hindu religion, seeking peace at the shrines.

Among the pilgrims from time to time there walked a man in a sadhu's robe,—a dusty, yellowy-orange robe such as a holy man of the Hindu religion wears. But this man was not a Hindu. He was Sundar Singh, which means Beautiful Lion, and he was a Christian. He walked along the pilgrim roads and at evening, in the camping grounds he talked to the Hindu pilgrims. He told them of Jesus, and of how they could find the peace they were seeking, if they would become followers of His. He talked to them of God, and of his love for mankind. He told them of the Christian way of life.

When they were sick, he helped the pilgrims, and when they were in trouble he did what he could. Up and down the pilgrim roads he went.

When he came to a town where there were Christian people he would turn aside and visit them. And the Christian people would gather as though drawn by a magnet, for somehow the simple Christian traveler had come to live very close to God, and had found out how to help others to come closer to him.

One day, after Sundar Singh had been with them, a child spoke to his father. "Father," said he, "was that Jesus who was with us today?" The father smiled and said no, but the little child was not the only one to be reminded of Jesus by Sundar Singh.

He was good and he was great; for his goodness and his lovingkindness and his simplicity had made him much like the Master whom he loved and served along the pilgrim roads of ancient India. And we have need of greatness that is also good.

PRAYER: Dear God, our loving Father, we come again this day to thank thee for all thy goodness to us. We thank thee especially for people who have shown thy goodness in their lives, caring for others and giving their lives to the service of those in need. Help us to remember always that the truest greatness comes from goodness. Help us to be good; rich in service to others; brave in standing up to help those in need; wide-awake to notice what needs to be done in thy service; willing to do it. We ask these things in the name of Jesus, who is our Leader and our Guide. Amen.

CLOSING HYMN: "Take My Life and Let It Be"

Junior High Department

by Stella Tombaugh Hazzard*

THEME FOR FEBRUARY: *Toward Understanding*

For the Leader

Jesus came teaching the fatherhood of God and the brotherhood of men. Let us devote this month to the understanding which builds brotherhood and ends in consecration to seeking to know more about God.

The Department of Race Relations of the Federal Council of Churches is asking churches to observe February 12 as Race Relations Sunday. That observance always comes on the nearest Sunday to February 12 (Lincoln's birthday). Also during February comes Brotherhood Week sponsored by the National Conference of Christians and Jews. It is well to remind ourselves that Christianity is firmly based on our great Hebrew religious heritage.

During this month you may wish to use a filmstrip or a film.¹

When your worship committee meets call attention of the young people to the words of the call to worship in the suggestions for February 19. How can we worship God when there is prejudice, and tolerance toward injustice in our hearts? Consider carefully what improvements can be made in these services to adapt them to your group. There may be an opportunity as you talk things over to direct your thoughts together in prayer as you seek guidance. Be always alert for spontaneous opportunities for true worship, in committees, in study, and in activities. Assign responsibility for arrangement of the various worship centers and for leadership and participation in the worship services.

February 5

THEME: *Understanding the Folly of Narrow Nationalism*

WORSHIP CENTER: Go through your church school files of pictures and select one of Ruth. Center it on a softly draped table.

PRELUDE: "God of the Nations" (Tune, *National Hymn* by George W. Warren or *Finlandia* by Jean Sibelius)

CALL TO WORSHIP:

Lift up our hearts, O King of Kings,
To brighter hopes and kindlier things,
To visions of a larger good,
And holier dreams of brotherhood.

The world is weary of its pain,
Of selfish greed and fruitless gain,
Of tarnished honor, falsely strong,
And all its ancient deeds of wrong.

Almighty Father, who dost give
The gift of life to all who live,
Look down on all earth's sin and strife
And lift us to a nobler life.

—JOHN HOWARD MASTERMAN, 1867

HYMN: "God of the Nations" or "God Send Us Men Whose Aim 'Twill Be"

*Bloomington, Illinois.

¹For list of visual materials see page 39 of this issue.

THE TWENTY-THIRD PSALM FOR ALL RACES:

The Lord shepherds all races,
Not one does he neglect;
He gives rest to everyone through the great pastures of this fact;

He leadeth his flocks away from prejudice,
He restores belief in the final fairness of life,

Even in the presence of injustices so grave that they deaden personality

No one need fear! His justice lives!

His promises, and their repeated fulfillments, comfort.

He gives the Bread of Life to all his hungry children,

Even in the presence of racial discriminations;

Impartially, he heals his bruised lambs,
The cup of living water overflows.

Surely understanding and kindness shall increase between races and between nations,

All the days of the world's life,

And we shall dwell in the presence of One Shepherd forever.

MARY DICKERSON BANGHAM²

OFFERING: Offertory sentence: "Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

STORY:

KING DAVID'S GREAT-GRANDMOTHER WAS A FOREIGNER!

Long years ago there lived in Bethlehem a man called Elimelech. He and his wife, Naomi, had two sons, Mahlon and Chilion. One year there was a crop failure and food was very scarce. So Elimelech and Naomi took their two sons and moved to the country of Moab, not many miles away around on the other side of the Dead Sea.

In Moab, one of the sons married a girl by the name of Ruth and the other married one called Orpah. But, within a few years, Elimelech, Mahlon and Chilion all died, leaving the three women alone.

After awhile Naomi decided to go back to her own country of Judah. Ruth and Orpah loved Naomi and said they would go with her. But Naomi told them not to come with her. She said, "This is your country. You will be as homesick in my country as I am in yours. You should stay here in Moab, marry again and raise families. You do not want to go where you will be foreigners."

When Ruth and Orpah insisted, the three women started walking toward Judah, arguing all the way. Finally, Orpah kissed her mother-in-law goodbye and sadly turned back but Ruth clung to Naomi and refused to leave her.

So the two widows, Ruth and Naomi came to live in Bethlehem. They were very poor. The morning after they arrived, Ruth went out to glean in the fields. It was the custom for poor people to follow the reapers and pick up any grain which was left in the fields.

By chance, Ruth came to a field owned by Boaz who was a relative of Naomi. Now Boaz was very rich and unmarried. About the middle of the morning he came out to the fields to see how everything was going. Seeing the strange young woman in the

²International Journal of Religious Education January 1942 p.22.

fields he asked who she was and heard that Ruth and Naomi had come to live in Bethlehem.

Boaz told his workers, "Take good care of her. When it is noon invite her to eat with you of the food provided. And drop a little extra grain so she may have enough."

That night when Ruth went home, her apron was full to overflowing with grain. How surprised Naomi was!

Day after day, Ruth gleaned in Boaz' fields. Boaz fell in love with the beautiful Moabite widow and they were married. They had a son who was called Obed. Obed's son was Jesse who was the father of the great King David.

Years later, many of the Jews were insisting that in order to keep their religion pure, Jews must have little to do with other races. Both Ezra and Nehemiah tried to get the Jews to give up marrying foreigners. But there were others who agreed with the great prophet of the exile who had declared that God was Lord of all. They insisted the Jews should be friendly to everyone and should appreciate whatever was fine in them. One of these people wrote down the beautiful story of Ruth and Boaz to remind the people that the great-grandmother of David, who was considered the greatest king they had ever had, had been a foreigner. Can't you imagine people saying after they read or heard the story, "Well I guess maybe foreigners are not so bad after all?"

HYMN: "These Things Shall Be,—a Lofter Race," or "In Christ There Is No East or West"

PRAYER: Prayer, by a youth, that we may seek to know the Father God; that we may dedicate our youth to the building of a world where prejudice and greed give way to love and understanding.

PRAYER RESPONSE: "Hear Our Prayer, O Lord" (may be found in *Hymnal for American Youth*.)

February 12

THEME: *Understanding the High Price of Prejudice*

WORSHIP CENTER: A cross.

PRELUDE: "Were You There When They Crucified My Lord?"

CALL TO WORSHIP:

They are slaves who fear to speak,
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—JAMES RUSSELL LOWELL

HYMN: "America the Beautiful" or "Dare to Be Brave, Dare to Be True"

SOLO: "Were You There When They Crucified My Lord?"

OFFERING: Offertory sentence: The Hebrews considered one-tenth of all they had as holy unto Jehovah! Should we, who have so much, give less? (Compare Leviticus 27:30-34)

STORY:

A SACRIFICE TO PREJUDICE

Juliette Derricotte was born in a little town in Georgia. Her mother was a seamstress and her father was a cobbler. As a child she learned that in any store others would be served before she was. Often she and her eight brothers and sisters suffered humiliation for no reason except they had

darker skins than some of the others.

Juliette loved school. How she longed to get a good education! But her parents had so little money and there were few good schools for Negroes. It seemed almost too good to be true to go to Talladega College in Alabama although she found it hard to get used to white teachers.

One of her professors insisted she try for a public speaking prize which furnished tuition. This teacher even found someone who would coach her. She won! Even more important than the tuition was that for the first time she had confidence in herself.

In college Juliette was very popular and active in everything. She was president of the Y.W.C.A. twice. She was a member of the intercollegiate debate team. As one of her classmates said, "One could hardly have imagined a college function without Jule."

After graduation she took a summer course at the National Y.W.C.A. Training School in New York City. Her record was so outstanding that in the fall she was made traveling secretary for some colleges where colored students were not allowed in white Christian Associations. But she pioneered in interracial fellowship. Due to her cooperation and help student forums for colored and white girls and interracial weekend conferences were built into the plan and program for the National Student Council of the Y.W.C.A.

White colleges, white conferences began to request Juliette Derricotte as a speaker and leader. Her wit, her gaiety, her intellectual insight made her acceptable and challenging to leaders everywhere.

In 1924 she went to England for the General Committee of the World's Student Christian Federation. In 1928 she was a delegate to the World's Student Christian Federation which was held on the vast estates of the Maharajah of Mysore in India. There, one of the delegates commented that Juliette Derricotte was by all odds the most understanding and the most useful person in our group. She was speaking for American womanhood and for the whole student movement. She sometimes said, "We are not fighting for our rights but we are fighting for our right to contribute what we have to give."

In 1929 she resigned to become dean of women at Fisk University.

Then in November 1931 tragedy struck down this brilliant Christian. She and three of her students were going home for Thanksgiving. Outside Dalton, Georgia her car collided with a car driven by a white man and she and one of her students were seriously injured. Although the town had a hospital there was no Negro ward so they were treated by two local white doctors in their office and then taken to a tiny cottage where an untrained "practical nurse" took care of them. Later they were moved in an ambulance over a rough road to Chattanooga, Tennessee, where there was a small hospital to which Negroes were admitted. The rough trip was too much for the two seriously injured women. The student died enroute. Miss Derricotte died shortly after. A wonderful Christian leader had been sacrificed on the altar of prejudice, for there is little doubt that both Miss Derricotte and her student would have survived if they could have had proper hospital care immediately.

PRAYER: Pray that we may dedicate ourselves to the unfinished task of building a Christian world.

HYMN: "We Would Be Building" or "Be Strong, We Are Not Here to Play"

BENEDICTION

February 19

THEME: "Mustard Seed People" of Faith

WORSHIP CENTER: Is there a young artist in your group who could sketch an acorn and a towering oak tree? Or a picture of Christ could be used.

PRELUDE: "Lord, I Want to be a Christian in My Heart" (Negro spiritual), or "Largo" from the *New World Symphony* by Dvorak

CALL TO WORSHIP:

How can I worship God until I see
How every man is sacred in his eyes?
Or find him in the overarching skies
Till in love of men I find the key.

AUBREY BURNS*

HYMN: "Heralds of Christ who Bear the King's Command," or "Now Praise We Great and Famous Men," or "Forward through the Ages"

SCRIPTURE: Matthew 13:31-32 (Kingdom of Heaven is like a mustard seed.)

OFFERING: *Offertory sentence:* Let us put our thoughts and hopes on God who hath given us richly of all things. Help us to do good, to be rich in good works, to be ever willing to share. (Compare I Timothy 6:17,18).

STORY:

THE MIRACLE OF THE MUDHOLE

About the year 1860, a sixteen-year-old youth by the name of Samuel Meharry set out from Ohio, with his wagon piled high with supplies, to seek his fortune in the West. One afternoon in Indiana his way became bogged down in a deep mudhole on a wilderness road. Meharry tried everything he knew to get the wagon out, but to no avail. Nightfall was coming on. In the twilight he discerned a distant light. Meharry made his way toward a cabin whence the light shone. Now, I failed to mention that this was a white youth. But he could not help it. He was born that way. It made no difference, however, as we shall see.

Meharry knocked on the cabin door. A friendly farmer opened the door. "Howdy, son!" he said. "Won't you come in?" Now, the farmer was black. He could not help it either. He, too, was born that way. But his color had prevented him from obtaining an education in those days.

"My wagon is stalled in a mudhole out on the road," said Meharry. "I thought maybe you might help me get it out."

"Sure, I'll help you. But it's too dark now. We'll tend to that in the mornin'. Had yoh supper yet, son?"

"No, sir, I was too busy with the wagon," replied the lad.

"Well, we's just poh folks, and ain't got much to eat, but you're most welcome to what we have. Sit down, son, and eat." The boy ate a warm supper. Then his friend said, "We ain't go no beds, son, but you can sleep on the bes' pallet in the house. You'll be safe here. Nuthin's gointer harm you. You're in a God-fearin' home. Res' now, and in the mornin' we'll see 'bout the wagon." The family had prayers and all retired.

After an early breakfast, the farmer and Meharry worked at the mudhole. One scraped away the muck and the other threw in gravel. "The two of us working together will soon have this wagon out on dry ground," spoke up the farmer. Shortly afterward he said, "Now, son, whip up yoh mules. I'll put my shoulder to the

*In *Church School*, published by the Methodist Publishing House. Dec. 1945. Used by permission.

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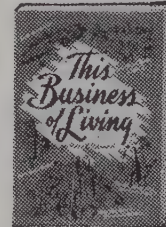


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wheel and push. She oughter come out." Out came the wagon!

"Thank you, good neighbor," said Meharry as he prepared to drive off. "If I ever make any money out West, I'll remember you and do something good for your people. Good-by!"

"Good-by, son, and may God bless and prosper you," responded the farmer. . . .

Sixteen years passed. Meharry had made his fortune. One day when he walked the streets of Nashville, Tennessee, he saw poverty and disease taking a heavy toll of the ex-slave refugees there. He remembered his good neighbor back in the Indiana woods, and the promise he had made. He decided then and there, "I will start a medical school here in Nashville, for Negroes. Their young men and women will learn the science of medicine and the art of healing. Here we will train nurses and doctors and dentists and pharmacists. They will minister to the sick and afflicted, and save human life, by the grace of God."

"I will persuade my brothers to join me

and bring in other trained men to teach here. Then, we must have a good hospital. God helping me, I'll find the men to run it." Four other McHarry brothers came and worked with Samuel. The Hubbard brothers joined them and established the famous Hubbard Hospital. Others helped.

Today, in Nashville, there is one of the finest medical colleges and health centers in the country. The buildings, grounds, and equipment and endowment combined are worth several millions of dollars.

Truly the tiny mustard seed of faith in one's brother man, planted by the Indiana roadside, has become a veritable tree of refuge for all pain-racked humanity.

W. J. FAULKNER*

RESPONSIVE PRAYER:

Leader: Lord of Life, help us to show love to all thy children everywhere.

Response: Lead us into ways of kindness.

Leader: In times of others' need and sorrow

Response: Lead us into ways of kindness.

Leader: In our everyday life,—at home, at school, at play.

Response: Lead us into ways of kindness.

HYMN: "Lord, I want to be a Christian in My Heart," or "Breathe on Me, Breath of God," or "I Would Be True."

BENEDICTION: Ephesians 3:20-21a

February 26

THEME: *Does God Speak Today?*

WORSHIP CENTER: Picture "The Hilltop at Nazareth" by Elsie Anna Wood

PRELUDE: "Pastoral Symphony," a musical interlude from "The Messiah" by Handel, or "God of Grace and God of Glory"

CALL TO WORSHIP: Psalm 24:3-5, read responsively.

HYMN: "Forward Through the Ages," or "Jesus Calls Us, O'er the Tumult"

INVOCATION (in unison): "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name, through Jesus Christ our Lord. Amen."

OFFERING: *Offertory sentence:* "Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee."

(Deuteronomy 16:17)

GOD SPEAKS

Leader: God has always been ready to show himself to those who truly seek Him.

First Voice (from the worshiping group): There was Amos, who was concerned about the poor and those oppressed by the rich. He found that God was righteous and just.

Second Voice: There was Hosea who realized he still loved his unfaithful wife. Through his own experience he discovered God was a loving God.

Third Voice: There was Isaiah who was concerned about his country and the

death of her great King. He proclaimed that God could be trusted and that God was the nation's best defense.

Fourth Voice: There was Jeremiah who battled alone for truth and righteousness. He showed his people that God was more than a national god. Even as exiles in a foreign land they had God's promise, "Ye shall seek me, and find me when ye shall search for me with all your heart." (Jeremiah 29:13)

Boy's Voice: Of course we know God spoke to the old Hebrew prophets. What I'd like to know is: Does he speak to people today?

A Clear Unseen Voice:

Is there a prophet among you,
Can I speak and make you hear,
Can I open your eyes to see Me,
Can My presence draw you near?

Is there a prophet among you,
One with a heart to know?

Senior and Young People's Departments

by Hazel E. Anderson*

THEME FOR FEBRUARY: *Literate Christians*

February 5

THEME: *Knowing Our Bibles*

The emphasis of this first worship program in the series is the Bible. On the worship center use an open Bible laid on a piece of richly colored velvet or tapestry with lighted candles at either side. The Bible should be elevated enough so that it can be seen easily by all present. Write to the American Bible Society, 450 Park Ave., New York 22, N. Y., or to regional offices for interesting materials for wall and bulletin board.

PRELUDE: "Lamp of Our Feet, Whereby We Trace"

CALL TO WORSHIP: Isaiah 2:3

HYMN: "Lamp of Our Feet, Whereby We Trace"

UNISON READING: (Or read by one person if copies cannot be made for all.)

Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O Lord, according unto Thy word.

O how I love thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments; for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get un-

I will flash My secrets on him,
He shall watch My glory grow.

For I, the God, the Father,
The Quest, the final Goal,
Still search for a prophet among you,
To speak My word in his soul.

—Anonymous

HYMN: "Rise Up, O Men of God" or "God Send Us Men Whose Aim 'Twill Be," or "O Young and Fearless Prophet," or "Follow the Gleam."

PRAYER: Let us pray the prayer of Sir Richard of Chichester:

"Day by day, dear Lord, of thee three things I pray:
To see thee more clearly,
Love thee more dearly,
Follow thee more nearly,
Day by day."

BENEDICTION

derstanding: therefore I hate every false way.

Thy testimonies have I taken as a heritage forever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes always, even unto the end. (Psalm 119:97-112, rearranged)

PRAYER: (Asking God that his Word which we read and study may be so grafted into our hearts through the Holy Spirit that we may understand and know what we ought to do and have strength to do the same through Jesus Christ, our Lord.)

MEDITATION: "The Bible Our Light"

One of the greatest symbols of our Protestant faith is the open Bible. The Bible, open on the pulpit, used for the reading of the Scripture in a worship service, or explained by teaching and preaching, is now at the very center of our belief. We Protestants, instead of asking what the church says, ask, "What is written in the law? How readest thou?"

However, from the way we treat the Bible, nobody would guess that we think it important, for many of us never open it except on the Sabbath in the church. Men and women have given their lives that this Book might be preserved for us but many of us scarcely know what is in it.

If the Bible is to be a lamp to our feet and a light to our path we must open its pages and read and study it. Listen to some of its helpful passages. (The following passages should be written out for easier reading.)

FIRST READER: The Bible tells us how to walk life's way: II Corinthians 5:7; I John 1:7; Romans 6:4; Galatians 5:16; Ephesians 5:1-2, 15-16, 4:1.

SECOND READER: The Bible tells us that God is with us: Deuteronomy 4:39; 33:27; Psalm 16:8, 110:5, 125:2; Ezekiel 36:27.

THIRD READER: The Bible tells us how to begin the Christian life: Romans 3:23; Isaiah 53:6; Matthew 1:21; Acts 16:31; John 3:16; Romans 10:9-11.

*Excerpt from the third in a series of four messages to the Christian Social Relations National Seminar in Kansas City, Missouri, delivered July 22-25, 1949. Used by permission of *The Methodist Woman*.

*Associate Editor, Board of Christian Education, United Presbyterian Church, Pittsburgh, Pennsylvania.

FOURTH READER: The Bible tells what to believe about Jesus: John 3:16; Matthew 3:17; John 7:46; 3:2; I Peter 2:22; Hebrews 4:15; Philippians 2:8; Romans 5:6; Acts 2:32; I Corinthians 15:4; Matthew 28:20.

OFFERING SERVICE:

Leader: "Come into his courts and bring an offering."

Leader: (When the offering is presented) Accept the gifts we bring, our Father. Use them that the people of the world may know thy Son whom to know is life eternal. In his name, we pray. Amen.

HYMN: "Break Thou the Bread of Life"

BENEDICTION

February 12

THEME: *Knowing Our Church*

For the worship center use the model of a church with the cross behind it and reaching above it.

PRELUDE: "The Church's One Foundation"

CALL TO WORSHIP: Psalm 100:2,4,5

PRAYER: (A prayer for the Church, which today finds itself in the perplexities of a changing order and faces a new task. Pray that we may remember with love its care of us in our infancy, the tasks it set us for our growing strength, the influence of the devoted hearts of its members and the steady power it has exerted.)

HYMN: "Rise Up, O Men of God"

OFFERING SERVICE: (When the offering is presented)

UNISON: We dedicate our money, our efforts and our lives to the preaching of good tidings of salvation, to the healing of broken bodies and the relief of distress, to the leading of every soul to the knowledge and love of Christ, to the Christianization of our own community and nation, and to the building of the kingdom of God. Accept the dedication of our hearts, we pray. In Jesus' name, amen.

HYMN: "Glorious Things of Thee Are Spoken"

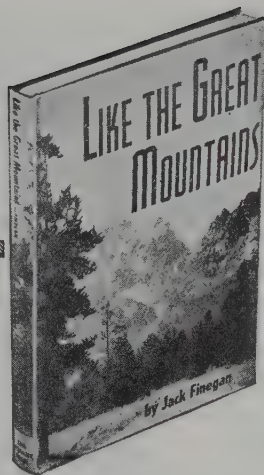
MEDITATION: "Illiterate Church Members"

All over the world we can open the doors of the Christian church and see people of every nation, color and tongue worshipping God. The church may be a crude hut or it may be a church whose steeple was blown off during the war. It may be a tiny white frame building in the country or a great city cathedral of stone and marble. But Christian comrades of ours all around the world worship God each Sabbath Day.

We in America often take our church for granted since we have never known what it was to be without it. Many of us are illiterate church members for we know little or nothing of the way our church works, little of the official boards and their work, of the local, denominational and interdenominational program of the church. If we have joined the church, we may not even remember what promises we made.

It makes little difference to many of us that we are part of the church and we seem to care little whether others join us and become part of this fellowship.

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UNISON READING: First, second and fifth verses of the hymn, "I Love Thy Kingdom, Lord."

SILENT PRAYER: (for more loyalty and devotion to the church)

LORD'S PRAYER

February 19

THEME: *Knowing Our Missions*

For the worship center clip missionary pictures from your church papers. Mount these on a large sheet of cardboard with Christ in the center. (The February issue of the *Journal* is to be on "Christian Education Around the World" and will contain appropriate pictures.)

PRELUDE: "I Love to Tell the Story"

OPENING SENTENCE: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

HYMN: "Jesus Shall Reign Where'er the Sun"

SCRIPTURE: Matthew 9:35-38, in Revised Standard Version if possible.

QUIET MUSIC AND SILENT PRAYER: "Sweet Hour of Prayer"

RESPONSIVE SERVICE: "Other Sheep"

Leader: God hath made of one blood all nations under heaven.

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Group: Jesus said: Other sheep have I which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd.

Leader: How beautiful upon the mountains are the feet of him that publisheth peace, that bringeth good tidings, that publisheth salvation!

Group: They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

Leader: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.

Group: Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Leader: Hear our prayer, O God, that thou wilt stir up the hearts of thy people to greater obedience in carrying out the command thou hast given.

Group: Make us willing to help thee answer our prayer. Send us.

Leader: Bless all who have gone forth into special service for thee. Support them by thy presence, guide them by thy counsel and fill them with thy power.

Group: Make us faithful in our support of them with our prayers, our interest and our money, we pray, O God.

All: Accept the devotion of our hearts, and the dedication of our lives, we pray. Make us to understand what Christ meant when he said that his followers must deny themselves if they would follow him. Cleanse us of selfish purposes and desires. "Take our lives and let them be consecrated, Lord, to thee." In the name of him who gave his life for us and for all who will receive him, even Jesus Christ our Lord. Amen.

HYMN: "Hail to the Brightness of Zion's Glad Morning"

OFFERING SERVICE: "Praise God, from Whom All Blessings Flow" (To be sung as offering is presented)

MEDITATION:

We can hardly be said to be literate Christians unless we are interested and informed about the missionary outreach of our church. Christianity is a missionary religion and if we are followers of Christ, we will do all we can to share the Good News of his salvation with the whole world.

We can hardly be interested in something we know little about. Listen, then, and watch while the mission fields of our church are pointed out on the map and named. (Someone should be prepared to do this, perhaps an adult from the benevolence board or a missionary society.)

SILENT MEDITATION

BENEDICTION

February 26

THEME: *Knowing Our Christ*

Some may have the feeling that this theme should have been considered first in the series. It has been left to the last with the hope that it may prove to be the climax.

For the worship center, use Sallman's picture of Christ standing at the door. A colored slide is available with an accompanying booklet to interpret the picture.¹

PRELUDE: "Joyful, Joyful, We Adore Thee"

CALL TO WORSHIP: "Surely the Lord is in this place. This is none other but the house of God, and this is the gate of heaven."

SONG: "Joyful, Joyful, We Adore Thee"

PRAYER:

Leader: For the perfect example of Jesus, the inspiration of his life and his great gift of salvation to us through his death and resurrection,

All: We thank thee, our Father.

Leader: For the opportunity to live for Christ,

All: We thank thee, our Father.

Leader: For the inspiration of thousands who know Christ and who witness for him,

All: We thank thee, our Father.

Leader: That we too may know thee as our Friend, Lord and Saviour,

All: We pray, O God.

SILENT PRAYER

OFFERING SERVICE: (like the one for last week)

LEADER:

We can never share with another what we do not have ourselves. Unless we know Christ, ourselves, we cannot hope to live his way of life or to help another find him. We must know him with our minds, our bodies and our hearts.

SCRIPTURE: Psalm 119:105, 18

HYMN: "Open My Eyes That I May See," Stanza 1

SCRIPTURE: Psalm 119:33, 34

HYMN: Same, stanza 2 ("ears")

SCRIPTURE: Psalm 119:10, 11

HYMN: Same, stanza 4 ("mind")

LEADER: To know Christ we must give more than just a passing thought to him. We need to talk to him at least once each day and to know him as a close, personal Friend who is with us all the time.

SONG: "God, Who Touchest Earth with Beauty"

SCRIPTURE: Psalm 119:1-11

LEADER:

In I Corinthians 6:19 and 20 we read, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body." Lou Gehrig is one of the heroes of baseball. One of the reasons we have great respect for him is that he could not be bribed. A liquor concern once offered to pay him a large sum of money if they could be allowed to use his name in their advertising. He refused for he wanted boys to know that their bodies could not be kept strong and athletic if they were to use alcohol.

A healthy, strong body is worth a great deal and we owe it to God to care for those he has given and never to dishonor Christ in the way we use them.

SONG: "Lord, I Want to be a Christian"

LEADER: In our hearts we should feel a love for Christ above all other affections, a love that must be expressed in thankfulness and in a love and concern for others. Jesus told us to "Love the

Lord thy God with all thy heart, and mind and strength, and other people as thyself."

SONG: "Lord, I Want to be More Loving"

PRAYER OF CONSECRATION

BENEDICTION

A Village Program of Visual Aids

(Continued from page 11)

churches? It has seemed to encourage several of the churches to develop their own programs of visual education. As the church leaders have realized the values of the visual methods in teaching, some of the churches secured 2x2-inch slide and filmstrip projectors for use in their church schools. They have found the slide and filmstrip projectors easier to operate and in some respects better adapted to educational use than the sound motion picture machines. Films and slides were increasingly used to enrich the programs of organizations within the churches. Because of the fine fellowship that had developed through the community Sunday evening religious film programs, as the churches expanded their equipment and visual aid resources, there was much sharing of materials and mutual interest in the best use of the materials.

One good thing usually leads to another. The monthly religious motion picture program will continue to serve the community. But church leaders are considering further areas of cooperation in the visual aids field. Why not use some of the Ministerial Association budget to purchase sets of religious slides and deposit them at the public library for the use of all the churches? Why not use some of the excellent leadership training slide sets and filmstrips in a community program of leadership education? Why not make greater use of visual aids—both sound motion pictures and 2x2-inch slides—in the weekday program of religious instruction?

Those who have nurtured the program and have watched it grow feel that the eyes of the churches have been opened to the possibilities of enrichment and education in the use of visual materials. Together the churches ventured into an untried field and found these modern tools effective in teaching the message of Christ.

¹Society for Visual Education slide No. CM987, \$1.00. Order from denominational book store.

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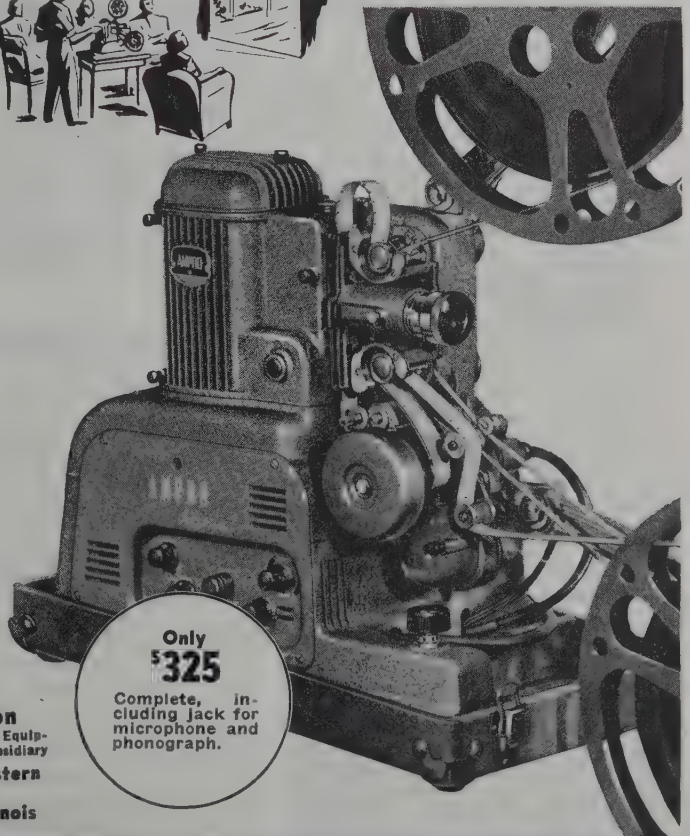
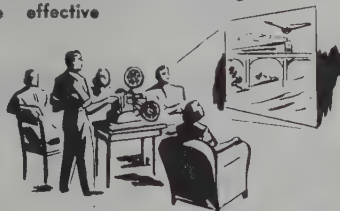
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With the New Books

Resolving Social Conflicts

By Kurt Lewin. New York, Harper and Brothers, 1948. 230 p. \$3.50.

This volume is a selection of papers written by the late Kurt Lewin over period of several years. Every one of these papers contains a message and guiding principle pertinent for a person responsible for today's church program.

The author speaks out of his many years of experience as a professor of child psychology at the University of Iowa and as the director of the Research Center of Group Dynamics at the Massachusetts Institute of Technology. The reader is helped to understand the effects of the group upon the individual and the individual upon the group. The many factors of group life which react upon each individual in his ethnic or cultural group, in his marriage relationship or in his political or economic life are clearly stated and in many cases diagrammed.

Persons interested in combating anti-semitism will desire especially to read the last two chapters of this volume, which deal with minority groups in general and with the psychological reaction of individuals within these minority groups.

One of the greatest contributions is the persuasive way in which the author conveys his conviction that theories are useless unless tested in action, and that this requires action research.

The professional or volunteer worker in the church who is interested in making the task of personal relationship realistic will find this book profitable reading.

A. L. G.

Intergroup Relations in Teaching Materials

Report of the Committee on the Study of Teaching Materials in Intergroup Relations. Washington, American Council on Education, 1949. 231 p. \$3.00.

This volume presents the findings of an analysis of 266 text books, 24 introductory college texts, and 25 college manuals, in the following areas: United States history, world or general history, geography, civics and citizenship; modern problems; general social studies; biology; reading and literature; and introductory social sciences. Teaching materials have been measured in these "four areas of content—treatment of individual worth and dignity; treatment of group structure of democratic society; treatment accorded major specific groups in the American population, and treatment of methods of interaction among groups."

The findings reveal that in text books dealing with ethnic, racial and religious groups, there are wide spread inaccuracies, errors of omission, oversimplification, tendencies to stereotype groups, and failure to present adequate, unbiased information. Significant recommendations are made for improving textbooks and

courses of study as these deal with inter-group relations.

M. A. M.

Passover, Its History and Traditions

By Theodore H. Gaster. New York, Henry Schuman, 1949. 102 p. \$2.50.

This book "seeks to present to the inquiring layman the full story of what recent research has to say about the true origin of Passover, the parallels to it in various parts of the world, and the historical authenticity of the events which it commemorates." (p. 9) The early origin of the Passover meal, before the sojourn in Egypt, is discussed; and the significance of the paschal meal is explained as a rite of family reunion and the strengthening of ties of kinship within the clan and with the god whose protection was sought.

Passover legends and songs, and ceremonies relating to the Seder are included. One chapter deals with the Samaritan Passover as it is still observed on the slopes of Mount Gerizim. The reader is enabled to see the Passover against the background of the comparative study of religion and in its setting in the broad stream of history.

M. A. M.

Treasury of the Christian Faith

Edited by Stanley I. Stuber and Thomas Curtis Clark. New York, 17, Association Press, 1949. 832 p. \$5.00.

Compiled and edited in an unusually helpful manner, here is a volume that has tapped the great reservoir of living experience. It offers testimony to stimulate the mind, quicken the faith and enrich the life of anyone who will not only read it, but, of greater importance, keep it within reach for constant reference and refreshment.

R. B. S.

The Vatican in World Politics

By Avro Manhattan. New York, Gaer Associates, 1949. 444 p. \$3.75.

The period covered by this survey begins with the first World War and extends through these post-World War II days. The locale for the most part is Europe, though there are discussions of China, Japan, the United States, and Latin America.

The author does not pretend to be writing objective history. He set about to prove a thesis; that proposition runs something like this: The Vatican for the past 50 years has been in the center of every European diplomatic intrigue in order to safeguard or advance Roman Catholic interests. In so doing it has consistently followed the practices of getting along with successful political forces. It has been most adept at accommodating itself to the variant forms of Fascism.

One cannot but be impressed with the evidence the author marshalls in this

book. More careful documentation would have made his pages more impressive. Furthermore, his uncritical attitude toward the U. S. S. R. gives one an uneasy feeling. The shadows are too uniformly black and the highlights too bright for sober impartial history.

G. E. K.

Steps Toward a Singing Church

By Donald D. Kettring. Philadelphia: The Westminster Press, 1948. 342 p. \$4.50.

Mr. Kettring's concern for a singing church deals with a multiple choir program in all its phases. However, it should be valuable to all churches, even those with only one choir. The whole approach to church music as outlined by Mr. Kettring is well organized and based on sound musical and religious principles.

Starting with the reasons for installing a multiple choir program, Mr. Kettring takes the reader through the process of setting up this program, from a church survey through the choice of a director, auditions, rehearsals and repertory. Ideas are emphasized and clarified by concrete examples taken from two situations in which the author has served as minister of music.

The book has value for anyone connected with the choir program of a church. Certainly it should be read by the minister and members of the music committee in any church contemplating an enlarged choral program. Amateur directors will find many helpful hints to improve their own leadership, and professional directors will enjoy this account of a colleague and the ways in which he has met some of his problems.

M. P.

Women in the Old Testament

By Norah Lofts. New York, The Macmillan Company, 1949. 178 p. \$2.50.

With psychological insight and in understanding of biblical background, the author has portrayed vividly the personalities of twenty women of the Old Testament. Sarah, Hagar, Rebekah, Leah, Rachel, Potiphar's wife, Rehab, Jephthah's daughter, Delilah, Ruth, Michal, Bathsheba, Esther and others take on a new reality and fascination. Relevant biblical passages, so often scattered and brief, are woven together and probed for their full content until the reader feels the deep emotional experiences, the conflicts of love, fear and hate in the lives of these women, which formed so vital a part in Hebrew history.

Whether or not one would agree with every interpretation, the reader finds each character standing out with greater clarity, each woman a person in her own right with the same drives, triumphs and disappointments as women of today, but expressed differently according to the mores and cultural patterns of the time. It is the author's hope that the reading of the book will create a greater interest in the reading of the Bible itself, and this should be a natural result.

M. A. M.

Call to Christian Action

By D. R. Sharpe. New York, Harper and Brothers, 1949. 123 p. \$1.50.

The Rauschenbusch Lectureship Foundation is respected throughout Christendom because of the persuasiveness of the lectures and the calibre of the speakers. No lectures ever have been more truly in the spirit of Walter Rauschenbusch than this latest series, *Call to Christian Action* by Dr. D. R. Sharpe. Certainly no "social call," this call is more like the sound of a trumpet. The church needs to be awakened to the moral responsibility which is hers because of the Lord who is her Master. An activated Christianity can cope with war, injustice, delinquency. The role of Christian believers is not that of passive expectancy.

Those who may have become uneasy because of the emphases of Continental theology will rejoice in this powerful presentation of the opposite point of view. God works through men who work for God.

R. E. L.

On Getting into College

A Study Made for the Committee on Discriminations in College Admissions. Washington, D. C., American Council on Education, 1949. 99 p. \$1.00.

This study was made to discover what social or personal traits most clearly influenced high school seniors to apply for admission to a college, and to find out what factors, or combination of factors, contributed to the denial or acceptance of these students into the college to which they had applied. This study was made possible by a grant from the Anti-Defamation League and the Vocational Service Bureau of B'nai B'rith, and was conducted in 1947.

The samples used in this study were not large enough to fully handle the complexity of the situation disclosed, but it is evident that discrimination, while confined to relatively few places, is most serious where it does exist. This document is of social significance to secondary school and college administrators, to vocational counselors, and to parents and students.

D. S.

Dogmatics in Outline

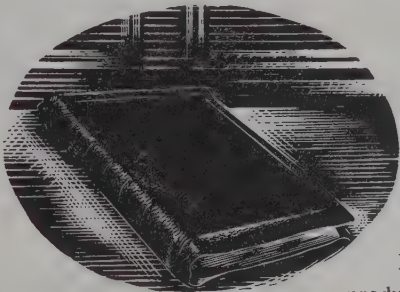
By Karl Barth. New York, Philosophical Library, 1949. 155 p. \$3.75.

If you have been saying to yourself, "I've read and heard a lot about Karl Barth, but I haven't read much of his own writings," here is a good place to begin.

These chapters were originally delivered at the partly destroyed University of Bonn during the summer of 1946. They are concerned with the basic affirmations of the Apostles' Creed, each article of belief being expanded into a chapter.

The style of writing is fairly direct and simple, thanks possibly to the translator. Your first impression may be that the lecturer was attempting to support many beliefs of the Christian church. But on pp. 66 and 67 is the organizing center of the book: "This is the point now! Either knowledge, or the greatest folly!—here I am in front of you. . . who has something

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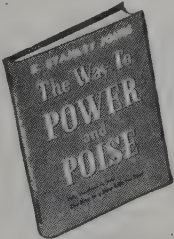
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to say which a mere four-year-old can really understand. The world was lost, but Christ was born, rejoice, O Christendom!"

In this passage Barth not only gives unity to his "outline"; he is also faithful to the creed he expounds.

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far-from-perfect congregations with New Testament ideals will be humbled by a soul-searching discussion on the nature of the Church on pp. 142 and 143.

This is an important book, specifically important for religious educators.

G. E. K.

Youth Asks About Religion

By Jack Finegan, New York, Association Press, 1949. 192 p. \$2.00.

Jack Finegan has selected 100 of the questions most frequently asked by youth on the subject of religion. He answers these questions in straight-forward manner, from his own knowledge, faith, and opinions. He faces each question fairly

and gives a comprehensive answer, often presenting both sides of a controversial subject. For persons who may wish to study further, there is a select list of books at the end of each chapter.

The book is written in easy question-and-answer form and material is grouped under twelve main headings: The Spirit of the Quest, Exploring the Universe, Understanding Evolution and History, God, Jesus Christ, The Bible, The Church, The Other Religions, Philosophies of Religion, Prayer and Worship, Religious Living, and Immortality.

Youth and leaders of youth will find this book tremendously valuable.

G. A. M.

Our Family Grows Toward God

By Mary Clemens Odell. Nashville 2, Abingdon-Cokesbury Press, 1949. 64 p. \$5.00.

Creative imagination is required to use informal family situations in developing the religious life of the home. *Our Family Grows Toward God* is a description of one family's success. It is doubtful if parents could find a more helpful book than Mrs. Odell has written for them. Some of the commonplace experiences, like riding in a taxi or going to school, are included. So too are family problems like money and vacations.

The treatment is profound. The home is a world in which God is at work. Homemakers will be stimulated to see new opportunities in their own family life. Church leaders and workers with children will find an awakened sense of the importance of the family in all religious education.

Our Family Grows Toward God is fascinating reading but it is also profitable discussion material for parent's groups or mother's clubs in the church. Regardless of what church school material is used, this book will serve as valuable supplementary reading.

R. E. L.

Protestant Churches and Industrial America

By Henry F. May. New York, Harper and Brothers, 1949. 297 p. \$3.50.

Protestant leaders are distressed by the church's ineffectiveness in industrial America. And yet in the development of our western civilization the distinctive Protestant emphases have played an immensely important role. For example, nineteenth century devotion to individualism was counter-balanced only by the Christian insistence upon brotherhood as developed in the social gospel of Washington Gladstone and Walter Rauschenbusch.

Protestant Churches and Industrial America is an intriguing historical analysis of the influence of the church in the U. S. in the half-century following the war between the states. The work is thoroughly documented and yet interestingly written. As churchmen prepare themselves to participate in the forthcoming conference on the Church and Economic Life, this book will certainly be helpful background reading. The closing statement of the book

would be turned more positively by many Christian leaders: "Whether Christian social doctrine has an important role in the present confused and desperate period of American social thought remains an open question." They would say, rather: It is for the church to discover what her contribution should be in the present confused and desperate period of American social thought.

R. E. L.

Additional Books Received

*CALLED—IN HONOR. By Charles B. Tupper. St. Louis, The Bethany Press, 1949. 158 p. \$2.00.

*CHRIST IN CATASTROPHE. By Emil Fuchs. Wallingford, Pennsylvania, Pendle Hill, 1949. 31 p. \$35.

*CHRISTIAN TEACHINGS AN INQUIRY. By Burdette K. Marvin. New York 7, The Exposition Press, 1949. 48 p. \$2.00.

*FREEDOM AND FAITH. By Samuel M. Shoemaker. New York, Fleming H. Revell Company, 1949. 125 p. \$1.75.

*GUIDING CHILDREN IN CHRISTIAN GROWTH. By Mary Alice Jones. Nashville 2, Abingdon-Cokesbury Press, 1949. 160 p. \$1.00.

*HUMAN GROWTH. By Lester F. Beck. New York, Harcourt, Brace and Company, 1949. 124 p. \$2.00.

MR. JONES GOES TO BETHLEHEM. By Harmon B. Ramsey. Richmond, John Knox Press, 1949. 27 p. \$50. A short fantasy telling of the change in a stingy man's attitude upon learning the real meaning of Christmas.

MR. JONES, MEET THE MASTER. Sermons and Prayers. By Peter Marshall. New York, Fleming H. Revell Company, 1949. 192 p. \$2.50. Sermons by the late Peter Marshall, minister of the New York Avenue Presbyterian Church in Washington. These are set up in unusual type form, following the style used by Mr. Marshall in his manuscripts, indicating emphasis and intonation. The prayers are the famous ones delivered as chaplain of the United States Senate.

*SACRAMENTS, SIGNS AND SYMBOLS. By W. Norman Pittenger. Chicago 5, Wilcox and Follett Company, 1949. 162 p. \$2.00.

SERMONETTES FOR BOYS AND GIRLS. By Julius Fischbach. New York, Fleming H. Revell Company, 1949. 160 p. \$1.75. A presentation of Christian Doctrine in simple terms for juniors and intermediates. The tone is reverent and sincere but some of the sermons are still too difficult for younger children.

THE STRUGGLE FOR THE SOUL OF EUROPE. By James A. Crain. Indianapolis 7, The United Christian Missionary Society, 1949. 11 p. An illuminating address delivered at the recent International Convention, Disciples of Christ at Cincinnati, Ohio.

THE WAY TO POWER AND POISE. By E. Stanley Jones. Nashville 2, Abingdon-Cokesbury Press, 1949. 365 p. \$1.25. Daily devotional readings built up in logical fashion to develop an intellectual concept of theology as well as a deepening of spiritual power.

*WE GATHER TOGETHER. By Ralph and Adelin Linton. New York, Henry Schuman, Inc., 1949. 100 p. \$2.00.

*To be reviewed.



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What's Happening

February, Brotherhood Month

NEW YORK, N. Y.—Christians are called upon to "make brotherhood real" in observing Race Relations Sunday, February 12, 1950, in the annual message by the Federal Council of Churches. The following recommendations are made for church action in making brotherhood real:

1. Strengthen Christian fellowship by opening church membership to all regardless of race.

2. Use the Race Relations Sunday observance to evaluate what your church has done in race relations and to plan a program that runs throughout the year.

3. Organize a group within the church responsible for cultivating creative attitudes about race and for leadership in study and action.

Recommendations are also given for things that individuals can do.

The week following Race Relations Sunday is designated as Brotherhood Week, and is sponsored by the National Conference of Christians and Jews. Brotherhood along inter-faith as well as inter-racial lines is the objective of this observance.

An excellent one-act play for teen-agers, "Brotherhood's a Full-Time Job" has been written by Betty J. Cobin. Copies of the printed play with permission to produce may be secured free of charge by writing to Community Relations Service, 386 Fourth Avenue, New York 16, N. Y.

The 12th to the 19th of February is also named Negro History Week by the Association for the Study of Negro Life and History, Inc. A Negro History Week Kit is available from Associated Publishers, Inc., 1538 Ninth St., N. W., Washington 1, D. C. This contains materials for programs for each day of the week, descriptive literature, and 24 pictures reflecting the epochs in the development of the Negro.

Norman Abbotts Honored At Anniversary Dinner

BOSTON, Mass.—Upon the completion of twenty-five years of service to Geneva Point Camp, Lake Winnepesaukee, N. H., Mr. and Mrs. NORMAN H. ABBOTT were honored at a dinner on November 17th. Mr. Abbott has been Camp Manager and Mrs. Abbott Bookkeeper for twenty years at "Winnie," one of the two conference grounds owned and operated by the International Council of Religious Education. The Board of Directors of the camp gave the dinner, Mr. ALFRED H. AVERY, chairman, presiding. A leather bound book containing 100 letters of appreciation for the Abbotts' services at the camp, together with a generous check, were presented to them at the dinner. Mr. Abbott is director of counselling and placement service of Boston University.

Two Prominent Laymen Receive Colgate Awards

CHICAGO, Ill.—Russell Colgate Citations for Distinguished Service in religious education were given in the fall to JOHN D. DUFF, of Pittsburgh, and to WILLIAM WEBSTER HALL of New York City.

Mr. DUFF, a food broker, received the State Award on October 13 at the 87th annual Pennsylvania Sunday School Convention, meeting at Johnstown. The award was presented for the International Council of Religious Education by Dr. ISAAC K. BECKES. This was the second Pennsylvania state award, the first having been

Education for fifteen years and its president since 1947. He has represented Pennsylvania on the plenary body of the International Council of Religious Education since 1937.

Mr. Hall, a prominent Presbyterian layman and Christian education leader of New York City, received the City Award at a luncheon on November 18. The award was presented for the International Council by its president, Dr. HAROLD E. STASSEN, who also spoke on the theme "The Layman and the Church." Mrs. RUSSELL



John D. Duff

given to Dr. HARRY E. PAISLEY of Philadelphia.

An active church leader since 1908, Mr. Duff was honored for his achievements in Christian education work in local churches and in county, state and national interdenominational agencies. From 1908 to 1924 he was Sunday school superintendent of the Swissvale Presbyterian Church. Since 1931 he has taught the Co-ed Bible Class of the Edgewood Presbyterian Church, Pittsburgh. Mr. Duff has been a member of the Board of Directors of the Pennsylvania State Council of Christian



William W. Hall

COLGATE was among those participating in the presentation.

Mr. HALL, who is the father of Dr. Cameron R. Hall of the staff of the Federal Council of Churches, and of Dr. William W. Hall, Jr., President of Westminster College, Fulton, Missouri, was Sunday School superintendent of the Madison Avenue Presbyterian Church 1899-1925. Under his leadership the school grew from fifty pupils to more than two thousand. In addition, some 1200 attended Bible classes in homes in New York's east side each week. He was a leader from 1906 to 1945 in the New York City Sunday School Association and the Sunday School Superintendent's Union. He served as a director of the World Council of Christian Education for more than thirty years.

A contractor and realtor, Mr. Hall spent more hours in the work of Christian education than in his own business, according to Dr. H. E. WORNOM of the Protestant Council, who said: "Very few if any men in New York City have been more devoted to the church's work for children and youth."

Have You Moved?

NOTIFICATION of change of address of *Journal* subscribers should be sent to the office of the *International Journal* as soon as possible, to prevent missing an issue. According to the U. S. Post Office, the magazine bearing an old address is delivered to the new address without charge for two consecutive issues. After that the copies are returned to the publication office and a charge is made for postage due.

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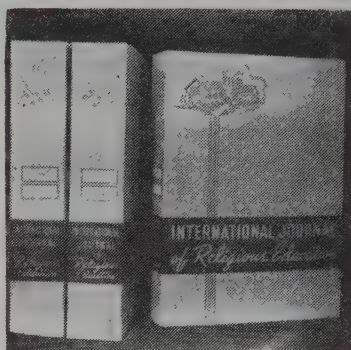
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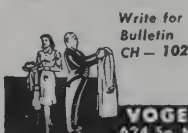
CHICAGO, Ill.—In the death last August of CORA D. BEATTIE, Christian education lost one of its most devoted and effective servants. She served in the office of the Colorado Council of Religious Education until, in 1927, she came to the International Council of Religious Education as secretary to the Director of Young People's Work. In this capacity she rendered her most conspicuous service, as Associate Director and leader of the Girls' Camps of the Council. Here, as elsewhere, her efficient work, her humour, and her interest in young people were an outstanding service.

In 1939 she went to the Council's office in New York City and a year later to the First Presbyterian Church of Pomona, California, where she was office secretary and at times leader of young people's work. She continued with this church until ill health compelled her to retire. She also served in the area of youth camps of her denomination. In all of these contacts her radiant and contagious spirit influenced richly a wide variety of persons and thus rendered a significant service to Christian education.

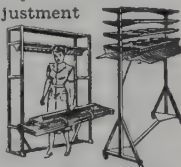
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Rural Church Problems Call for Cooperation

NEW YORK, N. Y.—The multiple problems confronting Protestantism in American rural life can be solved only through the cooperative efforts of all major Protestant denominations working as a single force. This in essence sums up the many recommendations reached by various commissions at the sixth annual Convocation on the Church in Town and Country sponsored in November in Lincoln, Nebraska, by the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education.

Commission reports presented to the Convocation for referral to the denominations for study and action dealt with practically every phase of rural church life, including special problems encountered in isolated areas, "fringe" areas on the outskirts of large industrial centers, cut-over timberlands of northern states, the cotton-growing areas, and the rural industrial community. In each instance, these reports repeatedly called for cooperative Protestant effort and planning as a means of bringing about a more creative and dynamic rural ministry.

As envisioned by DR. I. GEORGE NACE, newly appointed co-executive secretary of the Home Missions Council, the future of Protestantism lies not only in interdenominational cooperation, but with a well-rounded group ministry. In one of the major addresses, Dr. Nace said that an ideal parish set-up should include the services of at least one full-time minister with primary responsibilities for preaching, a religious education director of full time education and social activities, and a pastor to serve as a personal counselor to the congregation.

MID-CENTURY THIRTEENTH WORLD CONVENTION ON CHRISTIAN EDUCATION Toronto, Canada, August 10-16, 1950

FABLE OF FARLANDIA

Farlandia suffered plenty during the war. Hunger, bombings, mass-funerals, deportations, lootings and so on. The citizens of that little land are plucky people, though. When the Council of Religious Education of that country learned about the Toronto Convention, they went all out to raise money to send four top-grade Christian education leaders to Canada.

Their spirits were high and they worked hard. Many Christians contributed generously out of poverty-pinched purses, but when all the returns were in, there was only enough money to send one delegate, and he would have to count his pennies. (He was used to that!)

Now it appears that the plans of the Church people of Farlandia are like those of mice and other men. Something happened which wasn't their fault at all—something called "Devaluation," which slashed the worth of their currency for travel overseas. That made the Convention but a dream.

It's a pretty sad story, but some American friends want to write another chapter to the tale—are writing it! They are going to see to it that Farlandia has some American dollars to add to

the collected coins of their proud little realm, so that the dream can become a reality again, and a delegate or two can come to Toronto.

No extravagance will intrude, for the Farlanders will cross the sea in a tourist cabin and in Toronto they will live in a tourist home. But they will really come, to bring their experiences to the delegates from many other countries, and they will return home with courage replenished, to share a new sense of world unity in Christ, to apply new methods in Sunday school work, to see and proclaim more clearly than ever before that to teach the Gospel is to bear witness to Him who is Lord of all life. Farlandia will be kindled afresh by their abounding vigor and radiance.

This fable won't really have the happy ending our Christian friends in Farlandia deserve unless many Americans help write it. The place to do that is on a blank check! How about it? If you, Christian Educator, don't like the idea, forget about it, but if it strikes you as a good one, do something about it right now. Don't let a charitable emotion go unexpressed! Enroll as a Fellowship Delegate before the resolve has cooled off, sending \$1.00 (or as much more as possible) to the

WORLD COUNCIL OF CHRISTIAN EDUCATION 156 Fifth Ave., New York 10, N. Y.

P. S.—Of course, you are invited to attend the Convention yourself, where you will meet the delegates from Farlandia—and from many other distant lands, besides. Send a request letter or card with your Fellowship Delegate gift, and you will receive a Convention Program Folder.

CONVENTION REGISTRATION

There are to be two classes of delegates in this Mid-Century Convention: **Attending Delegates** and **Fellowship Delegates**—persons who are vitally interested but cannot be present.

By enrolling as a **Fellowship Delegate** anyone may have a share in the Convention "in spirit," and may feel that he is vitally participating in making known to children, young people, and adults in all lands that "Jesus Christ is Teacher and Lord."

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Each **Fellowship Delegate** will receive a brief pictorial report of the Convention. The **Fellowship Delegate fee** of any person later desiring to attend the Convention may be applied on the **Attending Delegate enrollment fee** of \$7.50.

Send names and addresses, with **Fellowship Delegate fees**, to World Council of Christian Education (address above), indicating if convention program folders are desired.

Tell your friends about **Farlandia**, and enroll them as **Fellowship Delegates**.

The Councils in Action

SAN FRANCISCO, Calif.—The Northern California-Western Nevada Council of Churches has had a committee on restudy of organization and program and financial structure at work for some time. The report of the committee indicated that the present need of the Council is not more program but a plan to coordinate program, to correlate leaders, and to organize the time and energy of the leadership available.

A central planning committee has been set up to include the denominational administrative and educational executives, city council executives, chairmen of commissions, chairmen of standing committees, five members at large, and elected representatives of each cooperating denomination not having employed executives.

According to DR. FRANK A. LINDHORST, who made the report, in order to bring about this closer coordination and integration, there is need for an additional staff person who would study how such closer relationship could be brought about and be the channel through which it might happen. Therefore, with the approval of the administrative board, a special committee has been set up to seek funds to make such a person available. DR. HERBERT BOOTH SMITH of Burlingame is chairman of this committee. DR. ABBOTT BOOK is Executive Director of the Council.

DES MOINES, Iowa—The Protestant Episcopal Church of Iowa has been shocked by the recent death of the Rt. Rev. ELWOOD LINDSAY HAINES, Protestant Episcopal Bishop of the Diocese of Iowa. Bishop Haines was Dean of Christ

Church Cathedral in Louisville, Kentucky, for seven years before going to Iowa. He was known as a liberal churchman with broad social sympathies. He was active in interdenominational work both in Louisville and in Iowa. For the past several years he had been a member of the executive committee of the Iowa Inter-Church Council. The Bishop was an outstanding Christian statesman and will be greatly missed, not only by his own denomination, but by the interdenominational forces in Iowa also.

CINCINNATI, Ohio—The Religious Education Department of the Council of Churches of Greater Cincinnati has planned a series of Monday evening meetings on personal religious living, for Sunday church school superintendents, in accordance with the wishes of superintendents as expressed in a recent questionnaire.

REDLANDS, Calif.—The Redlands Council of Churches during October conducted a Lay Institute of Churchmanship which was held on a Sunday and began with a noon dinner for all church boards. After an address at the luncheon, there were simultaneous seminars for deacons, trustees, and ushers. This successful "in-service training" institute for churchmen closed with a devotional address on the Stewardship of Life. The Institute was sponsored by the Department of Lay Leadership of the Council under the chairmanship of Mr. OTTO C. KNUDSEN. REV. OSCAR W. SEDAM is Executive Secretary of the Council.

WASHINGTON, D. C.—REV. THOMAS M. STEEN, for several years Director of the Department of Christian Education of the Washington Federation of Churches, has accepted a call as co-pastor of the Asbury First Methodist Church of Rochester, N. Y. Mr. Steen first served the Federation as Director of the Defense Commission, and then as Director of the Department of Christian Education. In this task he served as adviser for the Washington Federation of Christian Youth and the Young Adult Fellowship. Mr. Steen had formerly served as Director of Christian

Education for the West End Methodist Church in Rochester and pastor of the Monroe Avenue Methodist Church in Rochester.

TOPEKA, Kan.—REV. RAYMOND BALDWIN, for several years Director of Youth Work for the Kansas Conference of Christian Churches, was recently elected to the position of State Superintendent to replace DR. JOHN ZIMMERMAN, veteran of many years, who is retiring.

CHICAGO, Ill.—Laymen of the various churches of greater Chicago recently climaxed months of planning by formally approving a series of principles and objectives, and adopting by-laws to form the Greater Chicago Churchman, a division of the Church Federation of Greater Chicago. They have elected a president, 12 vice presidents, treasurer and executive secretary. Each vice president represents one of the twelve service and financial areas of Greater Chicago. In the fall laymen's dinner rallies were held in the 12 areas. Rev. John W. Harms is Executive Vice-President of the Chicago Church Federation.

PRC Elects New Director

NEW YORK, N. Y.—At its meeting on November 28, the Protestant Radio Commission elected the REV. EVERETT C. PARKER as Director. He succeeds DR. J. QUINTER MILLER, who has given sacrificial service as Acting Executive Secretary since the organization of the Commission. MR. ALBERT CREWS, formerly chief of radio programming in Japan for Gen. Douglas MacArthur, has been appointed director of production. He was for some years production director for NBC in Chicago.

The representatives attending the semi-annual meeting saw in the rough a 12½ minute film for use on television. This is an excellent puppet program based on the story of the Good Samaritan, which has been approved by the Committee on Religious Education of Children of the International Council of Religious Education. When completed it will be in color and in sound and will be available for use in church schools.

The Protestant Radio Commission announces three series of thirty-seven programs each, of "The Radio Edition of the Bible." These are recordings giving the Bible text with dramatizations by leading actors. They are produced for use by church councils over local radio stations.

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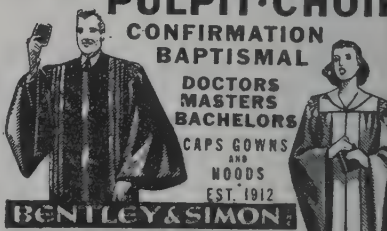
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M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

†—Outstanding for Adults

Abandoned Woman (Univ.) Raymond Burr, Dennis O'Keefe, Gale Storm. *Melodrama* designed as expose of adoption rackets. . . . Good intentioned, but so sensationalized by intrigue, murder that it comes out mainly a *routine gangster chase*. Use of Salvation Army rescue home as part of setting lends note of conviction not borne out by major share of plot. **M**

Adam's Rib (MGM) Katharine Hepburn, Judy Holliday, Spencer Tracy. *Comedy*. Husband and wife legal team utilize attempted murder case in which they represent the competing litigants to carry on their own private feud about the equality of the sexes. . . . It should have been funny, but somehow it isn't—except for the incidental responses of the defendant, plaintiff and witnesses. *Sophisticated* marital doings that have little sense or grace. **M**

†**The Affair Blum** (German-Russian zone) *Melodrama* set in Germany, 1926. How petty bureaucrats, faced with what appears at first to be routine murder case, sense a hint that Jewish employer of victim could be blamed, build up evidence and take entirely legal steps that start employer toward gallows, are prevented from performing tragic injustice only by sleuthing of police detective who puts truth above expediency. . . . Built on a real case, this is basically a detective story, suspenseful and involved, but in addition is a revelation of the roots from which nazism grew. Its *restraint, documentary-like approach* lift it out of propaganda class, make its message: "It could happen anywhere." **M,Y**

Beyond the Forest (War.) Joseph Cotten, David Brian, Bette Davis. *Drama* about small town doctor's wife whose longing for big city life leads her to shrewishness, infidelity, finally to murder, untimely death. . . . A *depressing* picture of an utterly depraved woman. So grotesque is she, her actions so without reason or decency, that supposedly tragic sequences evoke audience laughter—a key to film's quality. **M**

The Big Wheel (UA) Spring Byington, Thomas Mitchell, Mickey Rooney. *Drama*. Cocky young "hot rod" auto racer is unfairly blamed for competitor's death. Determined to prove ability, he goes on to win victory in Indianapolis Decoration Day classic. . . . Story is contrived, but *death-defying* race sequences, many of them filmed at Indianapolis speedway, should satisfy auto racing enthusiasts—if they can take them. They're vivid—and gruesome. **M,Y**

Bride for Sale (RKO) George Brent,

Claudette Colbert, Robert Young. *Comedy*. Nettled because his woman partner is determined to marry for security, tax expert persuades wealthy archeologist friend to lead her on, then teach her a lesson by dropping her. It ends up with both men fighting over her. . . . Talents of cast, expert at comedy, wasted on farce that never gets its feet off the ground, is *more inane than funny*. **M,Y**

Chicago Deadline (Par.) Alan Ladd, Donna Reed. *Melodrama*. Reporter discov-

ers baffling mystery when he embarks on quixotic effort to establish innocence of unidentified dead girl whom circumstances seem to indicate had been involved with various unsavory characters and situations. . . . Another film in which conviction supplied by documentary touches—here, authentic Chicago backgrounds—is lost through sensationalism and *utter confusion of plot elements*. Motivation is too obscure to interest. **M**

Chinatown After Midnight (Col.) Hurd Hatfield, Tom Powers. *Melodrama*. Blueprint of San Francisco police strategy in solving mysterious thefts and related murders in Chinese district. . . . Photographed in the area itself, film has interesting setting, and documentary-like method of re-

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lation should add interest—but what results is *no more than routine cops-and-robbers fare.* M,Y

†*The Fallen Idol* (British-Korda) Bobby Henrey, Michele Morgan, Ralph Richardson. *Melodrama.* Through eyes of lonely small son of ambassador stationed in London, left alone with servants for weekend, we see the unfolding of tragic domestic triangle involving the embassy butler whom he adores, the latter's cruel wife, and a young stenographer. Much of the conflict arises as the boy, mistakenly believing his idol guilty of murder, is disillusioned, yet loyally tries to protect the butler from the police. . . . First and foremost a *subtle* and cleverly done *suspense film* (its director made "Night Train" and "Odd Man Out") but also a refreshingly true picture of a sensitive child's reaction to the confused world around him. M

**The Fight for Better Schools* (The March of Time—Fox) *Documentary.* How Arlington, Va., through persistent effort by citizens and laudable democratic methods, managed to free its schools from political shackles and community inertia so they could adequately serve the vastly increased needs of today. . . . Avoiding hysteria, preachment and generalization, this is an *effective blueprint* for the sort of grass-roots action more and more communities are coming to require. M,Y,C

†*Pinky* (Fox) Ethel Barrymore, Jeanne Crain, William Holden, Ethel Waters. *Drama.* The struggle of a "white" Negro girl to choose between a life with racial identity lost as wife of a white man and a career serving her own people with no subterfuge. Film is set in small southern town to which the girl returns after education on the north to face the abuse, prejudice, restraints which will be her lot if she makes the second choice. . . . Less effective as racial treatise—the solution seems to be a return to a sort of paternalism—than a moving, *vividly delineated* picture of a soul seeking integrity. And before the slick solution, we have had some valuable, pointed comment on the misery visited upon a U.S. minority through no fault of its own. M,Y

The Reckless Moment (Col.) Joan Bennett, James Mason. *Melodrama* set against everyday domestic routine in suburban home, as mother's effort to forestall blackmailer who would involve her young daughter in murder of disreputable art dealer, with whom the girl has been infatuated, lead her into strange and frightening situations. . . . Incongruity of underworld involvements set against familiar events is unusually *effective device*, but the involvements are *sordid*, some scenes are sickeningly violent, and the transformation of blackmailer into mother's champion, being insufficiently motivated, is unconvincing. M

The Red Danube (MGM) Ethel Barrymore, Peter Lawton, Janet Leigh, Walter Pidgeon. *Melodrama* set in postwar Vienna, where nefarious Russians, abetted by unavoidable and honorable Allied cooperation, are luring back home for persecution any who have fled their orbit. Here, a British officer tries to aid a ballerina who, after he helps her flee, is recaptured, commits suicide rather than go back to Russia. Paralleling this plot is a conflict between an older agnostic officer and a Mother Superior, its lesson apparently that if you can't take the Russians the only alternative is reliance on Catholicism. . . . A talky, *exasperating* sort of film, designed

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to make you hate the depraved Russians as you once were expected to hate all Germans when *they* were the movie villains. M,Y

Rusty's Birthday (Univ.) Ted Donaldson, Jimmy Hunt, John Littel. *Drama* in adolescent-slanted series featuring an amazing police dog as he figures in the doings of his young master and his friends. Unassuming small town setting. . . . A naively *simple film* that avoids extraneous frightening adjuncts in plot and, in this episode, has some constructive comment to make on youthful attitudes towards the families of transient workers. M,Y,C

Song of Surrender (Par.) Macdonald Carey, Wanda Hendrix, Henry Hull, Claude Rains. *Drama.* Caruso records played on secretly acquired phonograph inspire young wife in hidebound New England town of early 1900's to rebel against her role as virtual household slave to elderly husband, listen to blandishments of summer visitor from New York. After her husband denounces her during guest pulpit appearance, she flees, returns to nurse him in final illness which frees her for happiness. . . .

Cardboard characters, synthetic setting, unconvincing story. Local church painted as cruelly repressive of all normal interests. M,Y

Strange Bargain (RKO) Jeffrey Lynn, Martha Scott. *Melodrama.* The mess a diffident bookkeeper finds himself in when he lets himself get involved in his employer's plot to commit suicide but make it appear like murder so his family can collect the insurance. . . . A "B" detective film, but through well timed direction and attention to character portrayal it emerges *more convincing than many more pretentious efforts of its kind.* M,Y

Tokyo Joe (Col.) Humphrey Bogart, Sessue Hayakawa, Alexander Knox, Florence Marly. *Melodrama.* American night club operator, returning to resume prewar business in Tokyo after airforce service, is caught up in intrigue involving militarists' plot to resume power, in the end helps officials forestall the coup. . . . Still another comic strip adventure sort of film, fraught with *improbabilities*, violent derring-do. Villainous Japanese characters balanced by admirable ones. M

Audio-Visual Materials

I. On Inter-Faith and Inter-Racial Brotherhood

Selected by the Religious Press Committee

16 MM Motion Pictures

Americans All. Produced by March of Time, 1945. Distributed by Association Films. Black and white, 16 min. Rental \$3. a day; sale price \$55. This is a film on the problem of racial and religious intolerance in American communities. Emphasis is on the positive steps to be taken, as exemplified by the Springfield, Massachusetts, plan.

Boundary Lines. Produced by International Film Foundation, 1947. Distributed by Association Films. Sound, color, 10 min. Rental \$3. a day. A plea to eliminate the contrived and arbitrary boundary lines of color, religion, national origin and economic status which divide people and nations. The point is made that, on an adult level, these barriers can result in an accumulation of fear and suspicion, and ultimately in war. The film uses animated paintings, moving lines, realistic and ab-

stract symbols, and an original modern music score.

The Color of a Man. Sponsored by the Congregational Christian Churches, 1946. Distributed by Association Films. Sound, color, 18 min. Rental, \$5. a day. This film attacks race prejudice as un-Christian. It attempts to answer the question, "What are the churches doing to combat racial discrimination?" It supports the theory that education for all means freedom for all, and contrasts the opportunities open to white youth and Negro youth.

The House I Live In. (See review in December 1949 issue)

Man—One Family. Produced by British Information Services, 1946. Distributed by Association Films. Black and white, 16 min. Rental \$4.00 a day; sale price \$37.50. Combining live action and animation, this film refutes the fascist master-race theory by presenting scientific proof to support democratic principles of equality of mankind.

Meeting Emotional Needs in Children—the Groundwork of Democracy. Produced privately, 1947. Distributed by New York University Film Library, 26 Washington Place, New York City (and through some local film libraries.) Sound, black and white, 30 min. Rental \$6.00 a day; sale price, \$110.00. This film concerns itself with the attitudes toward people and the sense of community responsibility which the child develops as he grows to adulthood. Reaching back to early pre-school experience, but focussing on the 7-10 year old child, the film indicates the emotional needs in children. These are the basic need for acceptance and security and the equally fundamental need in the older child for independence. The development of these qualities, plus self-respect and respect for others, provides the groundwork for democracy. For parents and teachers.

Men of Good Will. Produced by the United Nations Film Board, 1949. Distributed by Association Films. Sound, black and white, 9 min. Rental only, \$2.50 a day. A study of the Secretariat of the United Nations, where the "international civil servants"—people from all over the world—work together successfully without regard for race, creed, difference of language, etc.

One God. Produced by Farkas Films, Incorporated, 1949. Distributed by Association Films. Sound, black and white, 40 min. Rental \$10.00 a day; \$15.00 two days; \$25.00 one week. Based on the book *One God* by Florence M. Fitch, this film is an objective portrayal of the rituals and ceremonies of the three major faiths in the United States—Protestant, Catholic and Jewish.

One People. Produced privately, 1946. Distributed by the Anti-Defamation League of B'nai B'rith, and the National Conference of Christians and Jews. Sound, color, 12 min. Transportation fee only.

Narrated by Ralph Bellamy, this film tells the panoramic story of the settling of America by groups of every national origin and points out the contributions these groups have made to our country. It is a reminder that America's greatness stems from the heterogeneity of its people.

Picture in Your Mind. Produced by International Film Foundation (Julia Bryan), 1949. Distributed by Association Films and local film dealers. Sound, Color, 16 minutes. Rental \$6.00 a day. Like its predecessor, *Boundary Lines*, this is an animated color film dealing with inter-group and international relations. The picture attempts to explain how negative stereotyping sets up barriers between people. This film must be used with careful preparation and follow-through.

Prejudice. Produced by Protestant Film Commission, 1949. Distributed by Religious Film Association. 60 min. Rental, \$12. This is the story of a young businessman, Joe Hanson, a Protestant, who considers himself quite tolerant. He finds that his neighbor, Al Green, who is his assistant at the plant, is a Jew. Falling prey to malicious anti-Jewish gossip of the office, Hanson recommends Al's transfer. Following this Joe begins to see what this prejudice does to Al and his family and finally tries to rescind his recommendation. Joe is helped to overcome his prejudice through contact with the minister of his church, who makes clear the Christian ideal. Perhaps the only weakness of the film is that it lacks any touches of humor to relieve the rather tense story. It has a splendid message for our day. Recommended for use with young adult and adult groups.

Sing a Song of Friendship. Produced for and distributed by the Anti-Defamation League, 1948. Sound, color, 20 min. Transportation fee only. Animated color cartoons of Irving Caesar's songs of international good will. A community sing, using the bouncing ball technique.

Film Strips

Recommended by the American Jewish Committee and the Anti-Defamation League

These filmstrips may be procured from the Anti-Defamation League without rental fee, for transportation charge only. They can be purchased, depending upon their length, for \$2. or \$3.

None So Blind. 57 frames. Sound, record and silent. The origin of prejudice and what the individual can do to overcome dislikes. This film traces prejudices from childhood to adult.

We Are All Brothers. 56 frames. Silent, with script. Picturization of the pamphlet "Races of Mankind."

Let's Live Democracy. 43 frames. Sound, record. Analysis of social and economic factors which give rise to discrimination against minority groups and the plea for equal rights and opportunities for all men.

How to Be Happy and Free. 50 frames. Silent, with script. How we can treat our neighbors to insure our own personal happiness and to retain our national heritage of democratic freedoms despite those who wish to divide us.

*Review from one of the International Council Evaluation Committees.

Worship Songs in COLOR

Rock of Ages, cleft for me:
Let me hide myself in Thee.
Let the water and the blood
From Thy riven side which flowed
Be of sin the double cure.
Cleanse me from its guilt and power.

Wipe the labors of my hands
Can fulfill Thy Law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,



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To Secure These Rights. 50 frames. Silent, with script. A graphic story of the report of the President's Committee on Civil Rights. Contrasts American ideals in the United States Constitution with practice. Recommendations for legislation and education.

Free to Be Different. 50 frames. Silent, with script. How Americans differ in nationalities and cultural origins and how we all benefit. Based on the book by Alexander Alland, with introduction by Pearl Buck.

House of God. 50 frames. Silent, with script. How Americans of the three major faiths are free to worship God in different ways. Demonstrations of American democracy at work. Promotes respect for different religions of others without altering present religion and convictions.

Little Songs on Big Subjects. 68 frames. Silent. We recommend the use of the "Little Songs on Big Subjects" record on phonograph as part of the program. Tin Pan Alley's contribution to American democracy and good neighborliness.

American Religious Holidays. 50 frames. Silent, with script. Shows religious festivals and holy days of the three major faiths in America.

Man—One Family. 57 frames. Silent, with script. Science proves the truth of democracy and ideas about the equality of all men. From popular British Information services motion picture by Julian Huxley specially adapted for American discussion.

The Spiral of Social Change. 44 frames. Silent, with script. How minority groups move down or up the American social scale, depending upon opportunities.

About People. 63 frames. Silent. A story of people, based on Eva Knox Evan's

Visual Aids

Films—Filmstrips—2" x 2" Slides
1949-50 Catalogue now ready.

Church Film Service

2505 Manderson Street Omaha 11, Nebraska

juvenile best seller. Why we are different and why we are alike. How we are related to everybody else in the world.

Man in the Cage. 72 frames. Sound. Satire seeks to prove that caveman tactics have no place in twentieth century living. Special plea for Fair Employment practices.

Sources

Association Film Libraries:

35 West 45th St., New York 19, N. Y.
206 S. Michigan Ave., Chicago 4, Ill.
351 Turk St., San Francisco 2, Calif.
3012 Maple Ave., Dallas 4, Tex.

Religious Film Association:

351 Turk St., San Francisco 2, Calif.
35 W. 45th St., New York 19, N. Y.
206 S. Michigan Ave., Chicago 4, Ill.
3012 Maple Ave., Dallas 4, Tex.
209 Ninth St., Pittsburgh 22, Pa.
1505 Race St., Philadelphia 2, Pa.
2722 Pine Blvd., St. Louis 3, Mo.

Area Offices of the

Conference of Christians and Jews:

381 Fourth Ave., New York 16, N. Y.
203 N. Wabash, Chicago 1, Ill.
1028 Liberty Bank Bldg., Dallas 1, Tex.
3757 Wilshire Blvd., Los Angeles 5, Calif.

Anti-Defamation League of the B'nai B'rith, Freedom Film Library:

20 W. 40th St., New York, N. Y.

Other sources may be: your state university or college film library and local film libraries.

Announcing--

One God

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1½ reel — 16 minutes

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1 reel — 10½ minutes

Combining the lessons of humility and the Lord's love for children. (Matthew 18:1-6 and Mark 10:13-16)

Rental \$3.00

THE RAISING OF LAZARUS

1½ reel — 13 minutes

Emphasizing God's promise that the resurrection from the dead and eternal life are the certain hope of every Christian. (John 11)

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I. Films for Easter and the Lenten Period

selected by Donald R. Lantz

Very few 16 mm. motion pictures have been produced which deal specifically with the Easter theme. The following films are recommended. Proper preparation and utilization are important for maximum results. Because of the great demand for these films during the Lenten season, orders should be placed as early as possible.

Barabbas the Robber. Produced by Religious Films, Ltd. in England and available from the United World Films, 1445 Park Avenue, New York 22, New York. Black and white, sound, 38 minutes, rental \$12.00. An excellent new film concerning Barabbas and which also depicts the Jerusalem entry, the trial of Jesus and the crucifixion. Although Jesus' voice is heard, he is not portrayed. Suitable for junior through adults.

Journey Into Faith. Produced by Cathedral Films and available from the Religious Film Association or denominational publishing houses. Black and white, sound, 4 minutes, rental \$8.00; during Lent, \$14.00. An imaginative story built around Nicodemus, a follower of Jesus. Following the

Bible story, the risen Christ appears to him on the road to Emmaus. Suitable for junior high through adults.

The Great Commandment. Produced by Cathedral Films and available from the Religious Film Association, denominational publishing houses. Black and white, sound, 80 minutes, rental \$20.00; during Lent, \$25.00. While this film is not specifically concerning Easter, its message is inspirational and presents good background material for a study of life in Palestine during the time of Jesus. Provides a vivid experience of what Jesus meant by "love thy neighbor as thyself." For junior high and above.

Several old Easter motion pictures are listed with descriptions in the *Audio-Visual Resource Guide for Use in Religious Education*. This is a service bulletin of the Visual Education Fellowship, available at \$1.50 a copy from the International Council of Religious Education or from denominational or council offices.

Easter filmstrips and slides were listed in the February 1949 *International Journal*, page 39.

Editorials

(NOTE: Dr. Hayward, who is approaching retirement from the staff of the International Council of Religious Education, described last month the choice of a new main direction for his ministerial life. Forty years ago he switched from the revivalistic method to that of Christian nurture as the core of his professional and personal interest. This month he describes what happened as a result of this change.)

Learning and Observing

THERE was no *International Journal of Religious Education* in 1909, no International Council of Religious Education, and very few books on religious education. But there were the annual conventions of the Religious Education Association and, as valuable resources, the bound copies of the proceedings of this Association. The young pastor could write the "REA" about joining, inquire if there were "special ministerial rates" and receive a reply that endeared Henry F. Cope to him forever: "No, we don't charge ministers more than anyone else."

Courses in the smaller seminaries in those days usually covered only a few technical phases of Sunday school work, "five-finger exercises," as Shelton Smith used to call them. So for the first summer vacation of the seminary course this young man sent his wife back home and took the summer quarter at the University of Chicago. A general course by Dr. Theodore Soares was worth the cost, the loneliness, and the terrific summer heat of the Lake Front. There was a course on general education by Dr. Judd of the School of Education for good measure.

A major in sociology and minors in philosophy of religion for graduate study at the University of Pennsylvania did not give much practical help in discovering the meaning of this new direction, but they did provide a sort of unconscious or atmospheric antidote to the easy answers for the enigmas which have bedeviled all education, religious included.

Books in these early days were few, but before long the early waves of the flood to come began to appear: Hazlitt's *Pedagogical Bible School*, Raffety's *Brothering the Boy* (misspelled in some review as *Bothering the Boy*), to be followed in due course by those of Cope, Coe, Betts, Soares, and later on Barclay, Weigle, Bower, and others of this middle pe-

riod. During the years older books have moved across the shelves and finally been pushed off, one disappearing for two new ones.

Parallel with this reading and study there was a series of close-up contacts with various types of new programs of religious nurture. The Boy Scouts and the athletic program of the YMCA, when moved over into a church setting, formed one stage. Then the Knights of King Arthur and the Queens of Avalon—those romantic re-creations of the heroic past as interpreted by the late William Byron Forbush—did their part. Threaded through these was the famous Recapitulation Theory of G. Stanley Hall, now a memory, as expounded in literature and summer schools under YMCA auspices. And then came contact with the Boys' Work and Girls' Work programs of the Canadian churches and Christian Associations.

All these were exploratory and enriching experiences, none of which fixed a final form of thought or action; however, each did something to confirm the initial enthusiasm and to create some larger convictions that no one of these partial approaches could encompass.

Fortunately, these experiences and the convictions that developed along with them took place within the general framework of the church and historic Christianity instead of outside them. It was inevitable that one's mind felt the impact of the basic changes going on in the church during this period. Among these there were three:

One, the growth of the so-called neo-orthodox movement. With the appearance of the first book of Barth in English in the late twenties there came an awareness of something happening in the church. While for one person at least acceptance of many conclusions of this "school" became impossible, its modification and enlargement of his earlier liberalism was inevitable.

Another change came about when in recent years the evangelistic method and motive merged with those of Christian nurture; before that all too many, this editor included, in discarding the revivalistic method threw out the baby of evangelism with the bath.

A third significant change has been coming with the growing acceptance of the family as the cen-

tral agency wherein constant Christian education, willy nilly, now goes on and challenges the church for guidance.

To expound the convictions that have grown out of this stream of living would be beyond the compass of this brief statement. Let two final words suffice:

This entire experience has been an interesting experiment in an art common to us all: that of combining loyalty to one's basic conviction with loyalty to his enthusiasms, driving the two in double harness as it were, without allowing either, as it often desires, to kick the other off the road.

And finally, this record has its interest and value, if any, not in the mere experience of one person but in the ongoing forces of thought and action at work in the world and the church. If it will help some reader to draw more sustenance and vision from those forces, its purpose will have been accomplished.

Echoes from Amsterdam

CHURCHES cannot treat each other as if they were sovereign states which must defend the integrity of their rights and territory. They must on the contrary rejoice when the ecumenical situation leads to constructive battles and beneficial invasions. The members of the ecumenical family cannot adopt the principle of non-intervention. They let themselves be questioned by their fellow members. They exhort each other to greater faithfulness and to renewal of life. They call each other back to the Apostolic witness. They are their brothers' keepers, and whatever concerns the churches confessing the same Lord, is their concern."

From *Man's Disorder and God's Design*¹

Swain, Not Swaim

ATTENTION is called to an error in the by-line for the fine meditation, "Thanksgiving," which appeared on page 2 of the November issue of the *Journal*. This was written by the Rev. Joseph R. Swain, minister of the beautiful First Methodist Church of Middletown, Connecticut. He is, of course, not related to Dr. J. Carter Swaim, whose article appeared on the page opposite. The *Journal* extends its sincere apologies for this mistake.

¹Book I, Page 206, by W. A. Visser 't Hooft. Published by Harper & Brothers. Used by permission.